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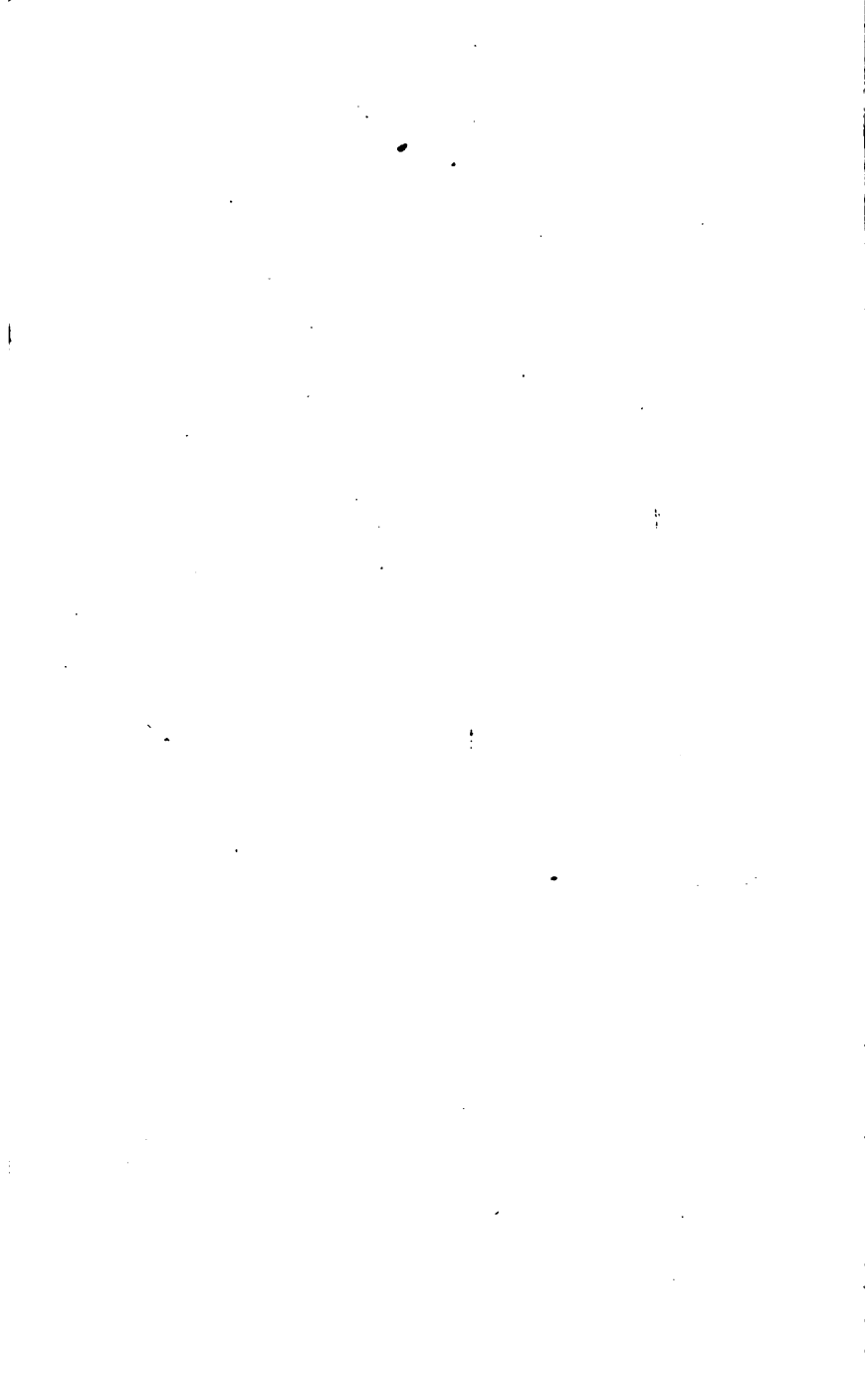
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G R E E K

FOR BEGINNERS.

BY

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*REVISED, AND EDITED AS A COMPANION-BOOK TO
HADLEY'S GREEK GRAMMAR,*

BY

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NEW YORK:
D. APPLETON AND COMPANY,
1, 3, AND 5 BOND STREET.
1880.

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EDITOR'S PREFACE.

"GREEK FOR BEGINNERS," by Joseph B. Mayor, London, came into my hands about two years ago¹, and has been used with my classes since then with the greatest satisfaction. My motive in reëditing it has been to make it a convenient companion to the "Greek Grammar" of Professor Hadley.

I have, therefore, omitted from the present edition all matter for which it was possible to substitute a convenient reference; for I believe that the student should, from the first, obtain his knowledge of grammar from the Grammar itself. The verb has, from the outset, been presented in entire tense-systems, rather than in the limitations of one mood at a time: the fundamental distinctions of moods in simple sentences are not so subtle that they can not be presented to the student in a single exercise. The vocabularies of Greek words have been gathered up from the body of the book and consolidated at the end; and care has been taken that the meanings of the words be given in the natural order of primary

¹ It had then passed into the seventh edition.

and secondary senses. Occasional slips in derivation have been detected, as when *ὅλος* is made cognate with *whole*; and the etymology of the entire book has been made to accord with that of Curtius. In addition to corrections of the numerous errors in the accentuation of Greek words, the whole subject of accent has been introduced and made a matter of study and practice, it having been left untouched in the English edition.

The revision has been conducted throughout in the spirit of the following¹:

“At the present time there is a widely spread desire for scientific method in education. . . . Without doubt the desire could be more readily met, were not classics and science felt to be widely separated. . . . And yet this separation of the two subjects is detrimental to both. The scholar accuses the man of science of ‘a want of taste’; the man of science regards the scholar as one who neglects the present for the past. But when we regard language as an organism [“parasitic, indeed, but still an organism”], and the science of language as a physical science, this unfortunate separation is bridged over. . . . Now, by teaching language scientifically, all these distinctions [of inflection] and the reasons for them are impressed upon the pupil; and thus even a knowledge of the declensions becomes of value. . . . he knows some-

¹ *Vide* also Professor Mayor's *Preface*, fourth paragraph.

thing of language. And of all knowledge this is the most valuable. For language is in a nearer relation to the mind than anything else. It stands between us and the outward world; we may also say between us and our own thoughts. Unless we know something of its true nature, it is almost impossible for us to emancipate ourselves from its dominion and become thinking, not merely speaking, beings."—EVELYN ABBOTT, *Translator of Curtius*.

"And though, of course, scientific investigation and the practical teaching required at school are naturally far apart, it is by no means impossible to enliven the latter *even from the very first* by the insight obtained in the paths of science. Changes of sounds, rules of accentuation, forms of inflection, are no longer what they were, in the eyes of one who has learned to combine them into a whole, and to recognize even in the smallest details the web woven by the genius of language. . . . In this way, too, something of the delight which every glimpse of order and law insures will come even to the pupil's aid. If, when the forms have been impressed on the memory, the pupil is taught by correct analysis to see how they have arisen, and to perceive the special causes of apparent irregularities, there is no doubt that by such a course the attention is sharpened and the memory rendered more tenacious. . . . And this can be brought to the help of the youthful pupil without in the least

increasing the material amount of his studies. . . . In the general demand for 'concentration' in education, it must be regarded as a considerable gain that instruction in language, if imparted with regard to the new science [philology], approaches more nearly to the method of the so-called exact sciences. . . .

"And not even the most enthusiastic admirer of Greek as a language will go so far as not to recognize the object of learning Greek in a knowledge of Homer, Sophocles, and Demosthenes, no less than in understanding the form of the aorist or use of the optative. But the only way by which the intellectual treasures to be found in the Greek language can become so perfectly familiar as to have a real influence in education, is an accurate knowledge of the language; and the study of the language in the literal sense, that is, careful practice in the forms and their uses and the gradual unlocking of the treasures of the vocabulary, justly lays claim to a large part of the time devoted to learning Greek. . . .

"For a school-grammar accurately chosen terms are indispensable."—CURTIUS, *Introd.* to "Elucidations of Greek Grammar."

In giving references to the "Primer of Philology," by John Peile, I believe I have rendered a service to the maturer students; who will also find themselves interested in and helped by the *Notes* which I have added at the end of the book. What

general use can be made of these portions of the book must be left to each instructor to determine for himself.

I can not suppose that no errors or mistakes have crept into my work; and I shall be prompt to acknowledge any that may be brought to my attention.

EDWARD G. COY.

PHILLIPS ACADEMY, *Andover, Mass.*, 1830.

EXTRACTS FROM THE AUTHOR'S PREFACE.

THERE is an outcry against the study of Greek in the present day, on the ground that the result bears no proportion, in the majority of cases, to the time and labor spent upon it.

I have no wish to enter upon the debated question, whether a knowledge of Greek is more or less "useful" than a knowledge of natural science; but assuming that, as a matter of fact, it will for some time longer be taught to a large proportion of higher-class boys in England, some of whom will carry on the study, and others, the majority, will never go beyond the merest elements, I have endeavored in this book, first, to smooth away some of the difficulties which beset the commencement of Greek for all, and, secondly, to make the earlier steps interesting and useful even to those who will never get beyond them.

The method which I have pursued is, I believe, in some respects novel, in so far that it has not been systematically followed out in any text-book with which I am acquainted; though it has probably al-

ways been more or less practiced by efficient teachers. It consists in building up a boy's knowledge of Greek upon the foundation of his knowledge of English and Latin, instead of trusting everything to the unassisted memory. The peculiar difficulty of Greek, as compared with French or Latin, arises from the multitude of unfamiliar words and forms which present themselves to the learner at the very threshold of the study. In this book, the forms and constructions of Greek have been throughout compared with those of Latin; no rules or forms are given until they are required for actual practice in the exercises, and *no Greek words have been used in the earlier part of the book except such as have connections either in English or Latin*. I have also endeavored to make each step lead naturally on to that which follows, and have kept throughout to the beaten road, avoiding unusual words and phrases "tanquam scopulum." In this way I hope I may have done something to lessen the feeling of strangeness with which a boy enters upon the study of Greek, and at the same time supplied him with a clue which will give him an interest in the subject from the first.

Though I have no doubt as to the advantages of the general method which I have here described, I feel that it is open to question, whether I have given too many or too few English derivatives, too many or too few exercises, too much or too little of grammati-

cal explanation; whether I have dwelt too long on any particular part of grammar, or have omitted parts which it would have been desirable to bring in.

Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is, to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labor. Of course it is true that, the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them; but, on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we so often meet with in grown men and women. Children as a general rule overflow with curiosity; they can not understand all things, they must be content to take a great deal on trust; but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual develop-

ment. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said will to a certain extent hold good against those who want no grammars, but would have a boy pick up his classics from his master at school, as he might pick up his modern languages from a Swiss "bonne" at home. The only meaning of this can be, that there is to be no systematic teaching of classics; which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again "the unreasoning exercise of the memory," attended with the further disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may, however, be said that under the direction of his teachers he is to be gradually trained to classify the facts for himself, and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If, on the other hand, the master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again;

only that it is to be taught *viva voce* by the master, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechised into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the master without book, I should certainly prefer the latter. But, as a security against the possible inefficiency of masters on the one hand, and the probable carelessness of boys on the other, I think there can be no doubt that the best plan is the use of a text-book, to be first explained by the master and then learned by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practice examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of grammar are not more abstract than those of geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of

being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his or her own self-instruction, than that of an ordinary school-boy. If this should seem so to any master, he will, of course, use his own discretion as to omitting such a passage. In general, however, I believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn; and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary, together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears toward a language to which the civilized world owes so much.

As regards the way in which the book should be used, I should recommend that each of the three parts into which it is divided should be gone over a second time before commencing that which follows.

Among the friends to whom I am indebted for assistance given during the progress of this work, I must mention especially H. J. Roby, Esq., and my brother, the Rev. John E. B. Mayor.

ST. MARGARET'S, TWICKENHAM, *January 16, 1869.*

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ABBREVIATIONS.

Aor. or A.....Aorist.	Impf.....Imperfect.
Att.....Attic.	Impv.....Imperative.
Cf. (confer)....Compare, or con-	Interr.....Interrogative.
sult.	L. or Lat.....Latin.
D.....Dual.	Lit.....Literally.
Eng. or E.....English.	Mid.....Middle Voice.
Esp.....Especially.	N. T.....New Testament.
Ex.....Exercise.	Opt.....Optative.
Exc.....Exception.	S.....Substantive.
Ff.....And the follow-	Seq. (sequens) .And what fol-
ing.	lows.
Fin.....At the end.	St.Stem.
Fr.....French.	V.....Verb.
Ger. or Germ...German.	Voc. or V.....Vocative.

It is believed that other abbreviations will explain themselves.

HINTS FOR STUDY AND RECITATION.

Be prepared to give a **logical analysis** of each sentence.

Of each word, notice **what** it is and **where** made; what word, or words, it is *connected with* in thought; what *relation of thought* it expresses: cite the authority of the Grammar, and justify the idiom.

For the **inflection** of a word, begin with the *principal parts* and *synopsis of the tense*, of verbs; with the *comparison*, of adverbs and adjectives.

For the **analysis** of a word—verb, adjective, or noun—give (a) the *elements* in their natural order (cf. Gr. 306); notice (b) the *euphonic* changes and additions, and (c) the *accent*.

Let the **translation** follow, as far as possible, the order of the author's words; for the order of his words best shows the order of his thoughts.

It will prove of special assistance in acquiring a vocabulary to notice English or Latin words connected in **derivation** with the Greek words of each lesson.

INTRODUCTION.—Gr. 1, 2, 3 d.

ENGLISH, Latin, and Greek all belong to the same great family of languages, the Indo-European, and resemble one another in their inflections and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.—“Primer of Philology,” cap. iii.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, etc. Each nation, as it migrated from the original seat of the Indo-European race, departed more or less from the original language; and thus arose a variety of dialects which in course of time fixed themselves as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects, to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some

languages may be said to stand to one another in the relation of mother and daughter, e. g., Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common ; but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connection, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, e. g., the word *father* appears as *pater* in Latin and Greek ; *mother* is *mater* in Latin, *mēter* in Greek. There is, secondly, a more special connection with Latin, partly through the Latin Church, which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received a great accession of French words, which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek ; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *telephone*, *phonograph*.

The great point of difference between English and the two classical languages is, that English, as compared with them, is an example of an analytic or uninflected language, while they belong to the class of

synthetic or inflected languages.¹ It is true that English is not, like some languages, entirely destitute of inflections. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflections, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.—“Primer of Philology,” cap. viii., 7.

Dialects.

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

NOTE.—References are to sections of Professor Hadley's “Greek Grammar,” unless otherwise indicated. A superior figure attached to a reference indicates the particular statement or paragraph in the section referred to. E. g., 195² means *second statement of section 195*.

¹ “Prim. Phil.,” cap. ii.

I. LETTERS.—Gr. 5 R. a, 6 R. c. ✓

1. The Greek Alphabet consists of the following twenty-four letters.—“Primer of Philology,” cap. viii., 8–14.

Capit. tals.	Small letters.		Name.	English equivalent.
A	a	Ἀλφα	Alpha	a as in <i>pār</i> , <i>păt</i> .
B	β	Βῆτα	Bēta ¹	b.
Γ	γ	Γάμμα	Gamma	g hard, as in <i>get</i> . Cf. Gr. 16. γ
Δ	δ	Δέλτα	Delta	d.
E	e	Ἐψιλόν	Epsilon ²	e short, as in <i>pět</i> .
Z	ζ	Ζῆτα	Zēta ¹	dz.
H	η	Ἡτα	Eta ¹	e long, as in <i>prey</i> . ⁴
Θ	θ	Θῆτα	Thēta ¹	th as in <i>think</i> .
I	ι	Ἰῶτα	Iōta ²	i as in <i>caprice</i> , <i>păt</i> .
K	κ	Κάππα	Kappa	k.
Λ	λ	Λάμβδα	Lambda	l.
M	μ	Μῦ	Mu	m.
N	ν	Νῦ	Nu	n.
Ξ	ξ	Ξῖ	Xi ²	x.
O	ο	Ὀμῖκρόν	Omīcron ²	o short, as in <i>põt</i> .
Π	π	Πῖ	Pi ²	p.
P	ρ	Ῥῶ	Rho	r.
Σ	σ, ς	Σίγμα	Sigma	s.
T	τ	Ταῦ	Tau ²	t.
Υ	υ	Ἑψιλόν	Upsilon ²	u as in <i>tūne</i> , <i>pūt</i> .
Φ	φ	Φῖ	Phi ²	ph.
X	χ	Χῖ	Chi ²	ch as in <i>chorus</i> .
Ψ	ψ	Ψῖ	Psi ²	ps.
Ω	ω	Ὠμέγα	Omēga	o long, as in <i>prōne</i> .

¹ In these names give *ē* the sound of *e* in *prey*.

² “ “ “ *ī* “ “ *i* “ *caprice*.

³ In this name “ *au* “ “ *ou* in *our*.

⁴ Cf. *ee* in *Beethoven*; also *δέελος*, a form of *δηλος*, Il. 10, 466.

NOTE.—The presence or absence of the sound of *h* is indicated in Greek by certain marks; Gr. 14, 15. *v* On the obsolete *Vau*, so important in explaining existing forms and illustrating the derivations or connections of words, Gr. 23 D. Traces of an original *Jod*, consonant *iota*, often appear; Gr. 39, 59–61.

The Greek adjective which occurs in the names of the fifth and twentieth letters (*ψιλόν*) here means “bare” in opposition to the *diphthongal* method of writing *αι* and *οι*; having arisen at a time when *ε* (hitherto named *ελ*) and *υ* (hitherto *υ*) were no longer distinct in pronunciation from *αι* and *οι*.

2. Grammar.

Vowels, 7–10; Diphthongs, 11–13; Consonants, 16–22; Syllables, 81–83; Quantity, 86–88; Punctuation, 113. *and v. 1*

Besides the rough and smooth breathings previously referred to, Greek words have certain marks placed over them called accents, which are said to have been invented for the purpose of preserving the true pronunciation when it was dying out.—Gr. 89–97, 112. *75*
We, on the other hand, record the authorized pronunciation of our words in the Dictionary once for all. But Anglo-Saxon, however, has written accents.

v

3. Exercises on the Letters.

Ex. 1. Put into Latin letters: *Δημοσθένης*, *Ἡρόδοτος*, *Ξενοφών*, *Σοφοκλῆς*, *Καῖσαρ*, *Λουκάς*, *Τάκινθος*, *Καλινφά*, *Ἀγγλία*, *Σαπφά*, *Ἰάκωβος*, *Σπάρτη*, *Συρακοῦσαι*, *Οἰδίπους*, *Σούνιον*, *Ἀριστείδης*, *Πειραιεύς*, *φάλαγξ*, *εὐοῖ*. Also the names of the following gods and goddesses: *Ζεὺς* (Jupiter), *Ἥρα* (Juno), *Ἀθηνᾶ* (Minerva), *Ἄρης* (Mars), *Ποσειδών* (Neptune), *Ἀφροδίτη* (Venus), *Ἑρμῆς* (Mercury), *Ἄρτεμις* (Diana), *Ἡφαίστος* (Vulcan).

Ex. 2. Put into Greek letters: Phoebus, Cybēlē, Bacchus, Ilium, Aeschylus, Thrasy-machus, Urania, Euphrosynē, Cyrus, Quartus, Judæa.

II. INFLECTION OF NOUNS AND PRONOUNS.

4. In an inflected word there are two parts to be considered: the *stem*,¹ or unchanging part, which represents the idea of the word itself; and the *ending*, which is added in order to show the relation in which this idea stands to the other parts of the sentence. The inflection varies according to the *characteristic*, or last letter of the stem. Thus nouns of the characteristic A belong to the First Declension both in Latin and Greek.—Gr. 116.

The Greek declension differs from the Latin in two respects: (1) it has no ablative case, the meanings of the ablative being shared by the genitive and dative; (2) it has a dual number to express pairs of things—little used, however.

On the gender of nouns, Gr. 117, 118; on accent in declension, Gr. 120, 121.

5. *The Article*.—Gr. 119.

Greek, like English, but unlike Latin, has a definite article, which is commonly employed where the English *the* would be needed. The Greek article has also idiomatic uses, which will be noticed hereafter. Unlike the English, but like Latin, Greek has no indefinite article; in general, the noun without the article is equivalent to the indefinite article and noun in English.

¹ It is often convenient to distinguish the stem from its mutilated form called the *base*, as *serv-* and *servo-* of *servus*.

Learn Gr. 135 (χαῖρα, τμήν only). 136, 138, 141

Learn 40 B/p 32 Lessons.
THE A DECLENSION.

7

REMARK.—It will be noticed that certain forms of the article are without written accent. They are called *proclitic* (Gr. 103). The English words which are used to translate such words are, for the most part, proclitic also: e. g., *Th' book's 'n th' house*, for *The book is in the house*. The relatively unimportant character of these words in many sentences seems to tolerate this lazy articulation, by which several words are pronounced as one.

131-32 in

✓ 6. *Declensions*.—Gr. 122. "Prim. Phil.," cap. v., 29, 50.

There are five varieties of the first declension (Gr. 123). That these all have the same characteristic may be seen from the dual and plural, as well as from the older forms of the singular. Cf. Doric *τιμά*, Epic *ἱππότα*.

✓ In the singular, the *a* of the stem after a vowel or *ρ* is long; otherwise, it remains short. In the dual and plural it is always long. Cf. Gr. 130-31.

✓ Nouns in *ā* have recessive accent. Learn Gr. 135. *rest of 135*

139 (acd) 140

III. THE *A* DECLENSION, CORRESPONDING TO THE FIRST DECLENSION IN LATIN.

7. *Feminines*.—Gr. 124-129.

Stem *φιλιά*. Compare the Latin *familia*.

Sing. N. *φιλ-α*¹ *famili-a*

G. — *ας* — *ae* (old form *as*. Cf. *paterfamilias*)

D. — *α*² — *ae*

A. — *αν*³ — *am*

V. — *a* — *a*

Plural. N. V. *φιλ-αι*

Cf. L. *mus-æ*

G. — *ῶν* (old form *αων*)⁴ — *arum*

D. — *αις* — *is*

A. — *ας*⁵ — *as*

¹ Gr. (28) 29. ² Originally written *φιλαι*, with iota on the line.
³ Gr. 405 R.¹; 74. ⁴ Originally *αων*, Gr. 64. ⁵ Gr. 195 R.²; 31.

8. *Rules for the Exercises.*—"Prim. Phil.," cap. vii.

The adjective, Gr. 498; the genitive, ⁷¹⁶557, ⁷¹⁷558;
 "Prim. Phil.," cap. v., 32-3, 51; the vocative, ⁷¹⁸543;
 "Prim.," cap. v., 31; the appositive, ⁷¹⁹499 (480 d).

The article, Gr. 526; 527 b; ~~529 a.~~ ^{606 + 609.}

REMARK.—The student must use his best judgment in deciding which of the varieties described in Gr. ~~559-568~~ ⁵⁵⁹⁻⁵⁶⁸ is presented in the exercises. *Compare. Remarks.*

Translate *of* and *from* by the genitive; *to*, *for*, *with*, *at*, *in*, by the dative.—"Prim. of Phil.," cap. v., 34-5; also 37, 45-8.

9. *Exercises on Feminines of the First Declension.*

Translate into English, parsing all the words:

Ex. 3. αἱ νεφέλαι. τῇ μελίσση. τῶν ψυχῶν.
 τὴν ᾧ γλῶσσαν. ταῖν θεαῖν. τῇ ζώνῃ. ταῖς ἑδραῖς.
 ἡ γωνία τῆς γῆς. αἱ κόμαι τῆς Ἀφροδίτης. μηχαναὶ
 σοφίας. ἡ φωνὴ τῶν μελισσῶν. τὴν ἀρχὴν τῆς ἡμέρας.

Translate into Greek:

Ex. 4. Of the days. In a cloud. With the tongue. From the wood. For the soul. To the bees. Of two anchors. The anchor of the soul. The seat of the muses. The beginning of wisdom. Girdle of Aphroditē. The contrivances of the bees. At the corner of the porch. An opinion of wisdom. The glory of the land. The lyre of the goddess. The friendship of Hēra. O voice of the goddess.

10. *A Declension—Masculines.*—Gr. ¹⁴⁵⁻¹⁴⁷~~122-86~~ (134)

On accent and meaning of nouns in τῆς, Gr. 459, ~~467 b~~; of nouns in δης, ⁵⁵⁷⁻²~~468~~ ⁵⁶⁰⁻².

⁵⁵⁷⁻² Gr. 461; ⁵⁶⁰⁻² 560 a. The Greek form of a proper name will not always be found in the Vocabulary when it can be obtained by the

11. *Exercises on Masculines of the First Declension.*

Ex. 5. Translate and parse :

τῷ ναύτῃ. τοὺς ἀθλητάς. τοῖς πολίταις. τὸν ὀπλίτην. τῷ μαθητᾷ. τὴν λύραν τοῦ ποιητοῦ. τὰς μηχανὰς τοῦ ὀπλίτου. τῇ φιλίᾳ τῶν πολιτῶν. τὴν φωνὴν τοῦ κριτοῦ.

✓ Ex. 6. Translate into Greek :

To the sailors. Of the disciple. For the hoplites. From the judge. In the souls of the disciples. The glory of the Spartans. The judge of the wrestlers. The seat of the distributor. The heavy-armed of the soldiers. Of the two-sons-of-Atreus.

IV. THE O DECLENSION, CORRESPONDING TO THE SECOND DECLENSION IN LATIN.

12. Paradigms, etc., Gr. ^{138 + 135 + 133 + 123 (3)} ~~138, 140-42, 150~~; ἀνθρώπους = ἀνθρωπο-*vs*, 195 R.; 31. Compare inflection of L. *dominus* and *donum* with that of ἄνθρωπος and δῶρον. The Attic Declension, so called, will be noticed hereafter.

13. *Exercises on the Second Declension.*

✓ Ex. 7. τὸν βίον τῶν ἀνθρώπων. θεοῦ ἔργον. τῷ οἴκῳ τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν. στέφανος ῥόδων. τὸν κόσμον τοῦ στρατοῦ. ὁ τρόπος τοῦ δήμου.

Ex. 8. A book of good-news. God's house. A messenger of God. The work of the horse. A gift

help of the *Notes* to Section 1. Such words may be given recessive accent unless otherwise indicated.

of wine. The weapons of the army. The path of the horses. The crown of the messenger. In the beginning of the time. To the friendship of the brothers. Wine of Bacchus. Roses of Aphroditē. The place of the weapons. The manners of the people. The general of the Spartans.

V. ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

14. Paradigms, etc., Gr. 207. Compare L. *bonus* with *φίλος*, throughout. 133-143. 143-148. 152-154
 On forms like *ἄθλιος*, Gr. 468; accent usually recessive, but cf. 468 c. On forms like *Ἀττικός*, Gr. 469 b; like *δυνατός*, 398.

15. Rules for Exercises.

In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives; Gr. 488 a, 489 c, 500 (496). 57.

The neuter sing. is often equivalent to an abstract noun; e. g., τὸ καλόν, the beautiful, beauty.

16. Exercises on Adjectives of Three Terminations.

Ex. 9. οἱ ἄθλιοι ναῦται. τὰ ἀρχαῖα βιβλία. ἄξιον ἔργον. τὸν γενναῖον Σπαρτιάτην. τοῦ δεξιοῦ ἵππου. δυνατοὺς ἀνθρώπους. ὀλίγας ἡμέρας. ἱερῷ τόπῳ. ἴσον ἔργου ἴσον ἄθλον. τῷ μόνῳ θεῷ. τὸν ὀρθὸν νόμον τοῦ θεοῦ. πολεμίαν γῆν. τῶν ἰδίων ἔργων.

Ex. 10. O dear brother. Of the wise goddess. To the hostile army. The wretched life of the rich man. The straight road. Of a small house. New contrivances of young men. The common law of

men. The beautiful hair of the young bride. Equal gifts of friends. The empty porch. The divine voice of the poet. The right-hand horse. The noble general of the Spartans. The beautiful works of the Athenians. The rich gifts of the Athenian friend. The wise of (i. e., among) the Athenians. In the souls of the wise. The rule of the few.

✓ 17. *Adjectives of Two Terminations in -os, -on.*

These are declined like ἡσυχος, Gr. 209; accent is usually recessive, cf. 97.

18. *Exercises on Adjectives of Two Terminations.*

Ex. 11. ἡ φιλόσοφος μέλισσα. τὸν εὐψυχον Ἀμενίαν. ἐφημέρου ζώου ἀνθρώπου ἐφήμερα ἔργα. ὁ ἄθλιος βίος τῶν ἀθέων. τοὺς καλοὺς τρόπους τῆς φιλοσόφου ψυχῆς. παράδοξον μηχανὴν ἀναξίου ἀνθρώπου. ἀθέου σοφιστοῦ ἄλογος δόξα. τὴν ἔδραν τῆς εὐζώνου νύμφης. ἀνόμων πολιτῶν ἐφήμερος φιλία.

Ex. 12. An impossible work. The lawless life of the ambitious citizen. The godless wisdom of Diagōras. The short-lived rule of Alcibiadēs. A short journey of an active (*lit.* well-girt) man. The sisterly friendship of Antigōnē. The surprising speech of the sailor. The wretched yoke of a lawless rule. The beginning of an impracticable struggle. The irrational fear of the barbarians. To the brotherly soul of the youth.

✓ VI. THE VERB Εἶμι.

REMARK.—Deferring for the present the third or imparisyllabic declension, we will now give the substantive verb (i. e.,

the verb of *being*), which will enable us to deal with the complete sentence.—Gr. 485, 490 a, b. 592

The verb (*verbum*), as its name implies, is *the* word of the sentence; without it no statement is possible. It is either itself the *predicate*, or *the means* of predication—a *predicative*. 596

19. *Inflection, etc.*—Gr. 261, 263.

A. 1. A tense is, properly speaking, a form of the verb which, by its termination or inflection, expresses time. In fact, however, the term tense is often used when *tense-system* (Gr. 266) would be more accurate.

2. Besides the distinction of time, tenses show, not the real character of the action, but merely how it is *viewed*; i. e., as going on, completed, or indefinite.—Gr. 695 a.

B. The mood of the verb presents the mood of the speaker—the aspects or modes under which he regards the matter stated. The mood, therefore, does not show the *actual* condition of things.—Gr. 719.

1. The Indicative presents what is *asserted* or *assumed* to be *real*.

2. The Subjunctive and Optative express what is viewed as *possible, contingent*.—Gr. 720-22.

3. The Imperative expresses what is (viewed as *desired*, and hence) *willed*.

4. The Infinitive is historically no mood at all, since it presents the idea of the verb under no special aspect. It is, as we shall see, really a noun (Gr. 762).

For a difference often noted between the Subjunctive and Optative moods, see "Prim. of Phil.," cap. v., 22; notice also 21.

REMARK.—It is evident from the foregoing that the distinctions of *time* belong to the tenses in the Indicative only. For what is at most only *possible* or *desirable* relates to the *future*. The Subjunctive, Optative, and Imperative, therefore, connect the action with *future time*, and in the several tense-systems distinguish it according to A. 2 above. Likewise, also, the different tenses of the Infinitive in its ordinary use as a noun, present the action (according to A. 2) as a process, a completed act, or an occurrence simply. (857-a.)

20. The substantive verb is of great importance for showing the connection between the various Indo-European languages. It is of the same root in English, Latin, and Greek, and there is a considerable resemblance in the inflections, especially if we compare their older forms. In all three languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses, the present, the imperfect, and the future. We shall confine ourselves, at first, to the Present System. (303-1)

For the ~~force of the tenses in the Ind., Gr. 696;~~
~~for the subject and predicate, 497, 539, 540.~~ 601. 602 (Henderson)

21. *Εἶμι*, I am (old form *ἐσμι*), stem *es* (L. *esse*). 603-b

Indicative.

PRESENT.

IMPERFECT.

Singular.

- | | |
|---|------------------|
| 1. <i>εἶμι</i> , I am. | ἦν, or ἦ, I was. |
| 2. <i>εἶ</i> , thou art. | ἦσθα, thou wast. |
| 3. <i>ἐστί(ν)</i> ¹ , he is. | ἦν, he was. |

Dual.

- | | |
|---------------------------------|----------------------|
| 1. — | — |
| 2. <i>ἐστόν</i> , ye two are. | ἦτον, ye two were. |
| 3. <i>ἐστόν</i> , they two are. | ἦτην, they two were. |

¹ Gr. 67, 78, 79; ἦν (impf. 3d sing.) retains this ν as inseparable.

Plural.

- | | |
|------------------------|------------------|
| 1. ἐσμέν, we are. | ἡμεν, we were. |
| 2. ἐστέ, ye are. | ἦτε, ye were. |
| 3. εἰσίν(ν), they are. | ἦσαν, they were. |

Imperative.

- | | | |
|------------------------------------|--------------|--------------|
| S. 2. ἴσθι ¹ , be thou. | D. 2. ἔστων. | Pl. 2. ἔστε. |
| 3. ἔστω. | 3. ἔστων. | 3. ἔστωσαν. |

For inflection continued, Gr. 406, 1. ✓ Rem. a shows the analysis of the forms. 178

Compare the old forms in Latin and Greek.

<i>Sing.</i> 1. G. ἐσμή.	L. esum.
2. ἐσσί.	es.
3. ἐστί.	est.
<i>Plur.</i> 1. ἐσμές.	esumus.
2. ἐστέ.	estis.
3. ἐσ(ε)ντί.	esunt.

The comparison may also be extended.

For accent in connected discourse, Gr. 105 c; 406, Rem. b. 286

Enclitics are accounted for on the same ground as proclitics—lazy articulation. Thus, too, in English: 'f John's 'n th' house, don't tell 'im of this. Cf. also Gr. 111 b.

The accent of enclitics as given in Gr. 107, 108, is explained by the fact that they and the words "leaned upon" are merely pronounced as one word.

22. *Rules.*

Personal pronouns omitted, Gr. 504 a, b; uses of the article, 527, 535 a; the copulative verb, 508 a.

657 - 637 from εσθι, Gr. 27.

23. *Exercises on the Verb Εἶμι.*

Ex. 13. τὸ ἔργον ἐστὶ καλόν. οἱ ναῦται ἦσαν
 αἰσθητοί. ἡ ἡμέρα ἦν ἱερά. ὁ τόπος ἐστὶν ἱερός. ἀδελ-
 φοὶ ἐστέ. ἡ γῆ ἐστὶ πολεμία. νέος εἶ, ὦ Ἀθηναῖε.
 οἱ νέοι εἰσὶ θερμοὶ. μόνοι ὤμεν. ὁ ἄγγελός ἐστι πλού-
 σιος. τὰ ζῶά ἐστιν ἱερά. ἄξιοι εἴησαν. ἀγαθοὶ ἔστε.
 ὄλγγοι στρατιῶται ἦσαν. κοινὸς ὁ τῶν φίλων πλοῦτος.

Ex. 14. The life of the sailors is wretched. The
 time was short. I was young. The art of the poet
 is noble. The noble are few. The opinion of wise
 men is powerful. The seat of the gods is sacred.
 The (thing which is one's) own is dear. The Attic
 land was the ancient seat of the Muses. The souls of
 the young are warm. The lyre is the instrument of
 the poet. Roses are a beautiful ornament of the hair.
 The crown is the wrestler's prize. The army is the
 instrument of the general. War was the art of the
 Spartans. The rich citizens were hostile. May you
 be wise rulers. Let us be disciples of the clever
 sophist. The (two) horses are the gift of the general.
 Let us be the messengers. We are brothers. You
 were the friends of the judge. You are citizens of a
 hostile land. The brother of the poet Aeschylus was
 the soldier Ameinias.

VII. VERBS IN -ω.

Present System.

24. The last section treated of the "resolved"
 predicate made up of the copulative verb and com-
 plement. We now proceed to the "simple" predi-

{ ¹ Gr. 108; ² 111 b; ³ 105; ⁴ 720 a; ⁵ 107 b; ⁶ 721, 1. ⁷ English
 words in parentheses are to be omitted in the Greek. }

cate, which may be either a transitive or an intransitive verb. When the predicate is a transitive verb, the usage is the same as in English and Latin (Gr. 544).

25. Formation of the verb, Gr. 265; 267, I.; 270, active. 3, 4 - 38.

The synopsis of the verb may be seen in Gr. 269.

Compare L. *lego* with λέγω in the pres. ind. and impv. act.

26. The Dative Case.

General outline, Gr. 594; "Prim. of Phil.," cap. v., 35-37, 41, 46. 762

Dative of indirect object, Gr. 595-96; of instrument, cause, etc., 606 ff.

Negative particles, Gr. 832 ff.

27. Exercises on the Dative Case.

Ex. 15. ὁ ἑὺς Κῦρος τοῖς στρατιώταις τὰ ἄξια ἔνεμε. ὁ ἄγγελος λέγει τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. ὁ δῆμος τοῖς ὀλίγοις πολέμιός ἐστιν. ὁ μικρὸς τὸν γεναῖον τῇ γλώσσει βλέπτει. οἱ πολῖται φόβῳ ἔλειπον τοὺς οἴκους. λόγῳ χαίρουσιν, ἔργῳ δακρύουσιν οἱ ἄνθρωποι. ὁ Φοῖβος τῇ θεᾷ φωνῇ τὴν ὁδὸν ἠγγέλλει τῷ ἀνθρώπῳ. οἱ θεοὶ χαίρουσι τοῖς καλοῖς ἔργοις τῶν γεναίων ἀνθρώπων. τοῖς φιλοτίμοις τὰ ἀθλά ἐστι φίλα. μὴ ἄνθρωποι εἶσαν γλώσσει φίλοι, ἀλλὰ ἔργῳ.

Ex. 16. Let the ruler assign land to the soldiers. Friendship is a gift of the gods to men. Let the people not be hostile to the wise. The rich (man) is equal to the powerful. Time is equal to wealth. The noble are dear to the gods. To the wise man wealth should be a small (thing). The Athenians were pelt-

¹ Gr. 530 a; ² 107 b; ³ 179; ⁴ 602 fin.; ⁵ 529; ⁶ 597; 514 e.

ing the hoplites with stones. Charmidēs delights in bees, his brother in horses. By law the ruler distributes honors to the citizens. By law the wise rule, the people obey. The philosopher (*lit.* philosophic) was bearing his wretched life with a noble spirit (*ψυχῇ*). Nominally (*lit.* in word) the noble, really (*lit.* in deed) the rich rule.

Elements of the Verb.—"Prim. Phil.," cap. v., 1-8.

28. Augment, Gr. 306-310; personal endings, active, 351-360; connecting vowels, 346-348, 352. The *μ*-forms referred to in 348 can be understood from 267, H., and, accordingly, we find εἶν as the optative of εἶμι. *Themi 307.*

29. Explanation of Certain Forms.

In pres. system the so-called connecting vowel is in reality a part of the stem; but in course of time it has become a considerably *mobile* element.

λύω is for λυ-ο-μι, Gr. 361, 352 a; λύεις for λυ-ε-σι, 58 a; λύει for λυ-ε-σι, 64; λύουσι for λυ-ο-νσι, 362, 31; λύοιμι instead of the more natural λυ-ο-ι-ν, 361, 357 Exc.; λυ-ο-ι-ε-ν(τ), instead of λυ-ο-ι-ν(τ), 348, 357 Exc. On accent of λυε, 268 N. b, 94. λύων is for λυ-ο-ντ, and ο has become ω as a case-sign of the nom. masc., 156.

We may also notice that ἔλουν is for ε-λυ-ο-μι, and differs from λύω (λυ-ο-μι) only in having the augment. Hence the augment as the *sign of past* time, Gr. 307. So, also, in other forms of the imperfect. Vowels are lengthened to form the augment according to Gr. 28; e. g., ἐβέλω, ἤβελον.

30. *Exercises on the Present System active of Verbs*
in -ω.

Ex. 17. ἀκούω τὴν φωνὴν τοῦ ποιητοῦ. οἱ φίλοι χαίρουσιν. οἱ πολέμοι φεύγουσιν ἄν¹. οἱ πολῖται μένουσι. ἔγραφε τὸν λόγον; τὴν ἀρχαίαν γῆν λείπωμεν. ὁ ναύτης τὴν ζώνην ἔτεμνε. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ σοφιστὴς παιδεύει τὸν νεανίαν. καλὰ² πράσσετε, ὦ πολῖται. ὁ στρατιώτης ἔφραζε τὴν ὁδόν. ὁ ταμίας νέμει τοὺς οἴκους. οἱ μαθηταὶ ἐδάκρυον. ὁ στρατὸς τῶν βαρβάρων φεύγει. οἱ πολῖται τοὺς νόμους φυλαττόντων. εὖ λέγουσι καὶ τὴν δόξαν τῆς ἀρετῆς λαμβάνουσιν. οἱ παλαιοὶ σελήνην ἐνόμιζον θεὸν εἶναι.

Ex. 18. The hoplites turn the enemy. The sophist taught his³ disciples. Hear the voice of the goddess. Let the god assign the crown to the poet. Time instructs the wise. The Spartans injured⁴ the land of their enemies. Let not fear hurt the soul of the noble youth. The Athenians taught⁵ the beautiful art. They shall bring the arms of the soldiers. O that the soldier would announce the flight of the Persians. O that I might hear the beautiful speech of the man. The few ruled, the people obeyed. Plutarch wrote the lives of worthy men. The wise citizen proposes upright laws. Time judges the manners of men. The house of the Atreidae hid wretched deeds. The judges shall not receive gifts. The Athenians were leaving their ancient land. The wretched men are cutting the rock. The clouds might hide the rock of the goddess. Let us weep the wretched flight of the hoplites. O that I might speak the glory of the ancient days.

¹ Gr. 722, 873; ² 547 c; ³ 527 d; ⁴ 701.

807, 715, 658, 833

Elements of the Verb—continued. (307)(308-1)31. Stem¹, original or modified, Gr. 324-333. (392-404 course)

For changes of the stem in the Latin Present similar to those above referred to, compare *dūco*, older *douco* (st. *dūc*); *fido*, older *feido* (st. *fīd*); *plecto* (st. *plec*); *fac-i-o*, *pat-i-or*; *rumpo* (st. *rup*); *tango* (st. *tag*); *no-sc-o* (*no-vi*); *doc-e-o* (*doc-ui*); *gi-gno*, *si-sto*.

On the changes of mute stems before τ (cl. 3d), Gr. 44; on form of the inserted nasal (cl. 5th), Gr. 48. *anything due out of Gr. 16-17 - 392-405*

REMARK.—In the practical analysis, for which the student is now prepared, the stem and the class of the verb can often be determined by mere inspection, or from cognate words. E. g., stem of ἀγγέλλω, seen in cognate ἀγγελος, shows the Iota Class; L. *fuga* shows stem *φvy* for *φetyw*, and indicates the Protracted Class. Reference can be made also to a list of the more common irregular verbs and their principal parts, Gr. 410-450. 503 ff

There is an index to this list in Gr. 441. page 355 index

32. Compound Subject.

Rules of agreement, Gr. 511, 514. 606, 609, 615

33. Predicative and Attributive Uses of the Adjective.—Gr. 488.

This distinction is clearly marked in Greek by the position of the article.—Gr. 531-535, omitting 532 a. 666

The rule holds good where the predicative adjective is appended to a simple predicate, as in the sentence ὁ οἶκος μένει ἔρημος, *the house continues forsaken*; and where it is made to agree with the object of a transitive verb (Gr. 550), as τὸν οἶκον ἔρημον εὗρισκομεν, *we find the house forsaken*. If the article 726

¹ By *stem* is usually meant the verb-stem; when tense-stem is intended, it is so stated.

had preceded the adjective in the last example, the meaning would have been "we find the forsaken house"; a sentence which implies that the house was previously known as forsaken, and merely states of this house that it is found; whereas the predicative adjective implies a knowledge of the house only, and states of it that it is found in a certain condition, viz., forsaken.

As already shown, the attributive adjective when used with a definite article is always preceded immediately by the article. The regular order of the words is the same as in English, viz., article, adjective, substantive: thus ὁ ἀγαθὸς ἄνθρωπος = "the good man." But we also find ὁ ἄνθρωπος ὁ ἀγαθός, the literal translation of which would be "the man, i. e., the good one"; and ἄνθρωπος ὁ ἀγαθός = "a man, i. e., the good one."—Gr. 508. The last two arrangements give emphasis to the attributive, making of it, as it were, an appositive.

34. Exercises on the Predicative and Attributive Uses of the Adjective.

Ex. 19. ἡ¹ φυσικὴ ἀνδρεία κοινὴ ἐστὶ τοῖς ἀνθρώποις καὶ τοῖς θηρίοις. φυσικὴν εἶχον² τὴν³ ἀνδρείαν οἱ Κελτοί. ὁ μακάριος Παῦλος τὴν θέλαν σοφίαν ἔγραφε ταῖς⁴ ἐκκλησίαις. μακάριος⁵ θνήσκει ὁ δίκαιος. τοὺς καρποὺς ἀφθόνοους φέει ἡ γῆ. ἀπαιδευτος τὴν παιδείαν ψέγει. ἡ παρθένος τὴν στολὴν ἔχει καλήν. τὸν οἶνον οἱ βάρβαροι θερμὸν πίνουσιν.

Ex. 20. The ancients painted fortune blind. The wretched youth sees his brother dead. The deeds

¹ Gr. 526 b, seq.; ² 312, R. a; ³ 527 d; ⁴ 527 a; ⁵ 488 c.

admiria

which the tyrant does are unjust (*lit.* the tyrant does his deeds unjust). The barbarians have their manner like the wild beasts. Wonderful is the art which thou hast, O sophist (*lit.* thou hast thine art wonderful). The philosophers on-the-one-hand thought not poverty but wickedness shameful; the mob on-the-other-hand thinks not wickedness but poverty shameful. Unarmed (*lit.* naked) the Athenians routed (*lit.* turned) the hoplites of the barbarians.

35. *Miscellaneous Exercises.*

[Formation of words, Gr. 452-54, 404 c. "Prim.

✓ Phil.," cap. iv.]

54 1/2 52 1/2 2

Ex. 21. ἡ παιδεία ἀρχὴ τῆς σοφίας ἐστίν. ὁ δεσπότης ἐθαύμαζε τὴν ἀνδρείαν τοῦ δούλου. ὁ Νεῖλος ἐστὶν Αἰγύπτου ποταμός. οἱ σοφοὶ κρύπτουσι τὰ ἴδια κακά. πλούτος ἄδικος οὐ μένει. ἀδικίαν οὐ πέναν φεύγει ὁ ἀγαθός. χαλεπὰ τὰ καλά. λύπας καὶ ἡδονὰς αἱ ὥραι φέρουσιν. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς ἡμέρας. οἱ ναῦται τῷ θεῷ θύοντων. τὸ σκῆπτρόν ἐστι σημεῖον δυναστείας. ἀγαθὸν μὲν ἢ εἰρήνη τοῖς ἀνθρώποις, ὁ δὲ πόλεμος κακόν².

524 5-536 (3)

✓ Ex. 22. Euripidēs was the disciple of Anaxagoras. 2 Diōnysius, the tyrant of the Syracusans, was fleeing. 3 The Syracusans pursue and take the Athenian army. 4 You would pity the wretched fortune of Nicias and the Athenians. 5 Let us admire the courage and virtue of Lēōnidas the Spartan. 6 The fortunes of mortals do not remain. 7 The bad alone pursue shameful pleasures. 8 The two strangers are wise and good. 9 Let the citizens sacrifice a goat to Diōnysus. 10 Would

¹ Gr. 527 e; ² 522 seq.

that we might hear the beautiful songs of the muses.
 "The bad are slaves of sin." The temperate man flees
 both riches and poverty.

[Gr. ³⁷⁴400, ³⁶⁷411 (νος, ρος, λος only.)]

Ex. 23. μακάριοι ἔστωσαν οἱ καθαροὶ τῇ καρδίᾳ.¹
 κακοὺς κακὰ διώκει.² ὁ θεὸς οὐκ ἀκούει τὰς εὐχὰς τῶν
 πονηρῶν.⁴ ὁ πλούτος ἔχει ἰδίας λύπας.⁵ ἡδονὴ αἰσχροὶ
 νόσον καὶ λύπην φέρει. αἱ μὲν ἡδοναὶ θιγται, αἱ δὲ
 ἀρεταὶ ἀθάνατοί εἰσιν. γ οὐ γνώμη³ ἀλλὰ τύχῃ καλὰ
 πράσσεις. δ δόξαν καὶ ἀρετὴν διώκει ἂν ὁ γενναῖος, οὐ
 δόξαν μόνην. ρ ὕπνος φάρμακον νόσου ἐστὶ τοῖς ἀνθρώ-
 ποις. ς ὁ φόβος τῶν δεινῶν βλάπτει τὴν ψυχὴν. ζ κακῶν
 αἰτία ἡ γλῶσσα.

Ex. 24. Time is the medicine of anger. Not
 wealth but virtue brings honor. Pleasure and pain
 are gifts of the gods. Death is the end of life both
 to the bad and to the good. Sleep is the brother of
 death. Not gold but virtue is the wealth of the Spar-
 tans. The thieves might set-fire-to the wood and burn
 the house. Shameful words bring shame to men.
 Let the youth not be-a-slave to shameful pleasures.
 The brave and noble await danger, but the cowards
 (*lit.* cowardly) fly. The Persians sacrifice to the gods,
 but do not burn the victims. Lycúrgus was proposing
 laws to the Lacedaemonians. Fortune is blind.

[Gr. 462, 465 a.]

Ex. 25. ταῖς παρθένοις ἡ συγὴ κόσμον φέρει. τὰ
 δῶρα τῆς τύχης ἔχει φόβον καὶ κίνδυνον. τροφὴ ψυχῆς
 λόγοι καλοί. τὰ ἀγαθὰ τοῖς μὲν ἀγαθοῖς ἀγαθὰ ἐστί,
 τοῖς δὲ κακοῖς κακά. τὸ κέντρον ὄπλον ἐστὶ ταῖς μελίσ-

¹ Gr. 609; ² 697; ³ 610, R. a.

σαις. νίκης ἐστὶ τεκμήριον τὸ τρόπαιον. οἱ δοῦλοι οὐκ ἔχουσιν ἐλευθέρων γνώμην. κακὸν φέρουσι καρπὸν οἱ κακοὶ τρόποι. οἱ ὅμοιοι τοῖς ὁμοίοις φίλοι εἰσίν. δόξαν ἔχουσιν οἱ σοφοί, οἱ δὲ ἄργοι καὶ ἀπαίδευτοι ἀτιμάν. ἡ Ἀττικὴ φέρει σῖτον καὶ οἶνον καὶ ἔλαιον. θυμὸν οὐ γνώμην ἔχει ὄχλος.

✓

✓ Ex. 26. The swan sings and dies. The Persians did not burn their dead. Let the unjust man not rejoice in his craft and violence. The tyrant could not seize the kingdom by violence. By law the just citizen receives rule, a reward of noble deeds and of long labors. Nicias was leading the army of the Athenians. A good tree bears good fruit. The poets name the food of the gods ambrosia. Thou art wicked, O Fortune; thou hurtest the good and savest the bad. The Egyptians think the sun and moon gods. The wolves were seizing and killing and eating the sheep. O that the truth might be manifest to the citizens.

✓ [Gr. 459 (τα, Nom. της, only.)]

Ex. 27. ἡ τελευτὴ τοῦ βίου φοβερὰ ἐστὶ τοῖς ἀνόμοις καὶ ἀθέοις ἀνθρώποις. λύπης ἰατρός ἐστὶν ἀνθρώποις λόγος. Κλυταιμνήστρας ἀδελφὴ ἦν ἡ Ἑλένη. ὁ ἄδικος μὴ λανθανέτω¹ τοὺς θεούς. τὴν ἀγορὰν κενὴν καὶ ἔρημον εὕρισκομεν. τὸν στρατὸν τῶν Ἀχαιῶν ἤγειρον οἱ δυνάσται. ὁ νόμος ἀγορεύει φιλάνθρωπα καὶ δίκαια². ποτὸν καὶ σῖτον ἀγοράζει ὁ δοῦλος καὶ τῷ δεσπότῃ³ φέρει. τὴν παρθένον θύει Ἀτρείδης. ὁ ἔμπορος ἐκέλευεν, οἱ δὲ ναῦται βία⁴ ἤρουν τὴν ἄγκυραν. τὸν υἱὸν καὶ τοὺς ἀδελφούς αὖν αἰσχύνους, ὧ δέσποτα.

✓ ¹ Impv. may often be best rendered by "shall." ² Gr. 547 c; ³ 135 a; ⁴ 610, R. a.

Ex. 28. *Ēlēctra* steals and saves her brother *Ōrēstēs*. The bad cherish a secret but undying envy of the good. The Celts used not to shut (*lit.* were not shutting) the doors of their houses. Time shows the truth. Time fastens and looses the fetters of the soul. The grave hides rulers and citizens, and¹ masters and servants, and wise and foolish, and bad and good. The poet Homer sang the Trojan war and the virtues of the ancient men. The enemy (*lit.* the hostile) and the possessions (*lit.* goods) of the enemy are the prizes of the victory. Hard and terrible was the battle of the bees. We should think our friends the best treasure. The poet was singing, and the animals and the trees were listening and wondering. Let the wise (man) chastise his son.

[Gr. 457 c, 483.]

Ex. 29. τὸν ἀχάριστον οὐ νομίζοιμι φίλον ἄν. οἱ παλαιοὶ τοὺς θεοὺς ἔσεβον εὐχαῖς καὶ ἱεροῖς καὶ θυσῖαις καὶ πομπαῖς. ἡ καλὴ θεὰ τῆς πομπῆς λυπηρὰ ἦν τοῖς φθονεροῖς καὶ τοῖς πολεμίοις. τοῖς μὲν ἀπαιδεύτοις καὶ ἀχαρίστοις λήθη ἐστὶ τῶν παλαιῶν χρόνων, τοῖς δὲ καλοῖς καὶ ἀγαθοῖς φίλα ἐστὶ καὶ τίμια τὰ παλαιά. οἱ κενοὶ καλὰ μὲν λέγουσι, τὰ δὲ ἔργα φαῦλά ἐστι. ἀξίαν τιμὴν νέμονται τῷ φιλοσόφῳ οἱ μαθηταί. οἱ Ἀθηναῖοι φυλασσόντων τὰ ἄκρα καὶ τὰς ὁδοὺς. οἱ Σκύθαι τοὺς Πέρσας ἔτρεπον καὶ ἐδίωκον δρόμῳ. αἱ γενεαὶ τῶν βροτῶν τοῖς τῶν δένδρων φύλλοις ὅμοιαι εἰσιν. ὁ στρατηγὸς ἦρε σημεῖον μάχης. ὁ Κῦρος ἤλανε τὸν ἵππον. ὁ ἀριθμὸς τῶν δούλων οὐκ ὀλίγος ἦν.

† Ex. 30. / Egypt is the gift of the Nile. / We signify the judgments of our mind with the tongue.

¹ The Greek, like the Latin, omits *all* or *none* of the connectives.

- 3 Arms are the wealth of the Scythians. 4 The Athenians shall sacrifice she-goats to the goddess. 5 Aristeidēs the just used to admire the Lacedaemonian Lycūrgus. 6 The best philosopher is the defendant (*lit.* is fleeing), and the wicked sophist is the prosecutor (*lit.* is pursuing). 7 The Stoics blame pity and anger, and admire justice alone. 8 The rulers were sinning, but the citizens were dying. 9 Ivy and roses hide the tomb of the poet. 10 The just life is divine, but the unjust is like the life of wild beasts. 11 The enemy do not leave a way of escape; arms alone bring safety to the brave. 12 New friends are like new wine.

[Gr. 457 c; 464 b, c.]

Ex. 31. ἡβης ἀκμὴν εἶχεν ὁ νεανίας. σοφία καὶ ἀνδρεία καὶ δικαιοσύνη δυναταὶ ἄγκυραι εἰσι τοῦ βίου τοῖς ἀνθρώποις. μανία ὁμοία ἦν ἡ ὀργή τοῦ Καμβύσου. οἱ πολέμοιοι ἔκοπτον τὰ δένδρα καὶ ἔκαιον τοὺς οἴκους καὶ ἤρπαζον τὰ πρόβατα. ὁ γεωργὸς ξύλα ἔκοπτεν τῇ ἀξίῳ. μὴ ὑπνω καὶ ἀργίᾳ δουλεύετε. κύκνος φὰ ἔτικτεν, ὁ δὲ πονηρὸς δοῦλος ἔκλεπτεν¹. οἱ Ἀθηναῖοι ἀνάγκη ἔλειπον τὴν χώραν. μόνην² τὴν ἀναγκαίαν τροφήν εἵχομεν. χαρὰ καὶ λύπη κοινὰ ἐστί τὰ δάκρυα. θυσίας καὶ χόροὺς ἄγουσι τῷ Διονύσῳ οἱ πολῖται. ὁ Ποσειδῶν δεινοῖς καὶ ἀγρίοις ἀνέμοις ἐτάρασσε³ τὴν θάλασσαν.

Ex. 32. 1 Cyrus was turning the river. 2 Silver is the cause of envy and murder. 3 The earth and the sun and the moon are spheres (*lit.* balls). 4 The tyrant was honoring (*lit.* enlarging) his friends with praises and gifts. 5 The husbandman was beating the ass with a stick. 6 The children could not escape the heaven-

¹ Gr. 505 b; ² 488 R. c; ³ 701.

sent curse of their race. ¶The gods were sending calamity to the house of the Atreidae. §It was the hour of dinner, and the stranger was knocking (at) the door of the court-yard. ¶The darkness flees, and the sun shines, and the day is come. ¶The two Atreidae were exacting (*lit.* taking) punishments for (*lit.* of) the rape (*lit.* theft) of Helen. ¶Play delights children, but beautiful attire the virgins. ¶Phoebus bears the lyre and the bow.

[Gr. 462; 468 b, c.]

Ex. 33. δεσμοῖς καὶ πληγαῖς καὶ βίαις θανάτοις ὁ Διόνυσος ἐκόλαζε¹ τοὺς πολίτας. οἱ μὲν στρατιῶται θαυμαστῷ κόσμῳ ἔβαινον, οἱ δὲ πολῖται ἔβλεπον καὶ ἔχαιρον τῇ θεᾷ. τοῖς φιλοτίμοις ἀτίδιος ἀσχολία ἐστὶ. ὁ θεὸς τοῖς ἄστροις καὶ τῷ οὐρανῷ τοὺς ὅρους καὶ τὰ μέτρα ὀρίζει καὶ τάσσει. οἱ γεωργοὶ ὀρύττουσι τὴν γῆν καὶ τῷ ἀρότρῳ στρέφουσι. ἡ στροφή τοῦ οὐρανοῦ ἄγει τὰ ἄστρα. ὁ τῆς Ἑλένης γάμος ἄτην ἔφερε καὶ τοῖς Ἀχαιῶδς καὶ τοῖς Ἰλίου πολίταις. ὁ Τεύκρος ἔτεινε² τὸ τόξον. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχει ἄν. σκότος ἦν καὶ ὁ κλέπτης αἶρει³ τὸν χρυσὸν καὶ τὰ ἱμάτια τῶν ἀνθρώπων. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς δεξιὰς τῶν νεκρῶν τοῖς θηρίοις ἔρριπτον⁴. οἱ μὲν Ἀθηναῖοι ἔκαιον⁵ τοὺς νεκροὺς, οἱ δὲ Πέρσαι ἔθαπτον.

Ex. 34. Divine providence (*lit.* fate) produces, nourishes, and preserves the plants, the animals, and the generations of men. Speech is the image of the soul. Let the overseers receive the reward for (*lit.* of) their watch. May the master's eye increase the haste of the slaves. Foolish youths have pleasure (as) the

¹ Gr. 701, 472; ² 433 N., 334 a; ³ 699; ⁴ 15, 43; ⁵ 328 e.

aim of their life. The guests could not leave the table and the hearth of Charmides. The barbarians were sacrificing bulls to their god. The dialogues of the philosophers contain (*lit.* have) the outline of the best education. The physician was pounding (*lit.* rubbing) his medicines. In word, indeed, he possesses (*lit.* has) freedom and leisure; but in reality (*lit.* in deed) he is-a-slave to idleness and pleasure. The minstrels used-to-carry a wand, and sing the tales of the poets. The ancients called the books of the Odyssey rhapsodies.

[Gr. 460 c, 469.]

Ex. 35. Παλαιῶν¹ μνήμην σώζει ἡ φήμη. οἱ Ἀθηναῖοι τὸ ναυτικὸν ἔστελλον. τὰ ἄριστα ἐβούλευεν ὁ Ἀριστείδης, οἱ δὲ στρατηγοὶ ἄδικα² ἔπειθον. ὁ δῆμος πολέμου καὶ εἰρήνης κύριος ἦν. ἡ παιδεία καθαίρει τὴν ψυχὴν. αἱ παρθέναι σφαίρα ἔπαιζον. οἱ ποιηταὶ τῶν Μουσῶν προφῆται εἰσιν. ῥαδίου ἄθλου οὐκ ἔστι δόξα. ὁ πόλεμος ἔρπει. συγὴν ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. τὰς βλασφημίας καὶ τὰς διαβολὰς λύει ὁ χρόνος. μέση ἡμέρα ἦν καὶ οἱ δοῦλοι ἥσθιον καὶ ἔπινον.

Ex. 36. Saul was persecuting the church of God. The disciples shall preach the gospel of the kingdom. The earth is the Lord's. Ill counsel destroys the citizens, but good counsel preserves them. We should pity the desolation of the house and the wretched bride. The strangers might wonder at the solitude of the island. Godless men do not respect their oaths. The lot falls by heaven-sent fortune. The Athenians were fleeing and suffering terrible (things).

¹ Gr. 496; ² 547.

The enemy find the tents deserted and burn them. Let the earnest youth flee idleness and pursue virtue. For the young, a (*lit.* the) moderate manner-of-living increases virtue and manliness; but a (*lit.* the) rich and idle manner-of-living is the source of disease and vice.

[Gr. 457, 460 (*σια* only).]

Ex. 37. Θεροσίτου κεφαλὴν ὁ στρατηγὸς τῷ σκήπτρῳ πλήσσει. οὐ γινώσκω τὴν γραφὴν ἀλλὰ τὴν μορφὴν τοῦ ἀνθρώπου. ὁ Αἰτναῖος πάγος ἀγρίαν ἰδέαν ἔχει. κυρία ἐκκλησία ἦν καὶ ὁ Ἀλκιβιάδης ἡγόρευεν¹ καὶ ἔπειθε τὸν δῆμον. τοῖς Ἀθηναίοις γραφαὶ ἦσαν κλοπῆς καὶ φόνου καὶ ἀργίας. οἱ Σπαρτιᾶται ἔλυνον τοὺς νόμους τοῦ Λυκούργου. ἱστορίᾳ καὶ θεωρίᾳ τὰ τοῦ θεοῦ ἔργα μαυθάνομεν. οἱ τῶν βαρβάρων ὀπλῖται γύμνον Σπαρτιάτην ἔφευγον. οἱ βάρβαροι ἔπινον καὶ ἡδον καὶ ἐχόρευον καὶ τῇ βοῇ τὸν ὅλον στρατὸν ἐτάρασσον. τοὺς ἵππους κύκλῳ ἔκαμπτον οἱ Σκύθαι. ἡ Κόρινθος κυρία ἦν τοῖν κόλποιν καὶ ἀγορὰν καὶ ἐμπόριον εἶχεν. ἀρχὴ σοφίας ὁ φόβος τοῦ Κυρίου.

Ex. 38. Not the speech, not the straining of the voice, but earnest deeds show the good citizen. May the might of Belleröphöntēs slay the Chimaera, the dread of the citizens. Andrömachē was carrying the child in her bosom. The Syracusans were plundering (*lit.* driving and carrying) the country. Gylippus, the Spartan, and Hērmodratēs save Syracuse in spite of (*lit.* with force of) the folly of the citizens. The mercenaries (*lit.* strangers) should receive pay for (*lit.* of) their watch. The stage is an image of life. Bad education corrupts the mind. He was a first-rate poet,

¹ Gr. 78 R, c.

but a bad citizen. Euripidēs obtains and teaches a band-of-actors. The cowards were fleeing and casting away their arms. Nicias was a most excellent (*lit.* best) man, but he erred in judgment.

VIII. THIRD OR IMPARISYLLABIC DECLENSION.—Gr. 151.

Nouns of this declension may be divided into contracted and uncontracted.

36. *Uncontracted Masculines and Feminines.*

Nouns of this class include stems ending in a consonant. For case endings, etc., Gr. 154, 156, 157, 159, 161. Euphonic changes connected with nom. sing., dat. plur., Gr. 47–50; acc. sing. and plur., 195 R.

Formation of cases.—Stems in a labial or palatal, Gr. 163, 158 *cy* in a lingual, ~~164 a, 169–171, 158 c, 170 f~~ in a liquid, ~~159 (mp and top), 172, 158 b. 170 a~~

Compare inflection of L. *judea* with that of palatals, *princeps* with labials, *miles* with linguals, *soror* and *tibicen* with liquids.

Uncontracted Neuters.

Formation of cases, Gr. ~~161 a, 155, 165–168.~~ ^{53, 1, 167, 181-3-2}

Compare inflection of these nouns with L. *caput*, *cor* (*cord*).

37. *Accent of Uncontracted Nouns.*

Monosyllabic stems, Gr. ~~160.~~ ¹¹² These are oxytone in the theme (commonly), if they make the acc. sing. in *a*; and perispomenon, if they make it in *u*.

Neuters, Gr. ~~156.~~ ¹¹² Words in ξ and ψ , Gr. ~~92 c.~~ ¹¹²

With reference to the accent of derivatives which

are treated in Gr. ⁵²⁸⁻⁵³¹~~457-471~~, notice the last statement of 456.

38. *Exercises on the Uncontracted Nouns of the Third Declension.*

Ex. 39. οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον. ἡ Ἑλλὰς ἔχει καλοὺς λιμένας. ἡ τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἔαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἡγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραὶ εἰσι. ὁ κόραξ τοῖς ὄνυξι αἶρει τὸ τοῦ δεσπότου δεῖπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.

Ex. 40. God is a spirit. Plato calls men the possessions¹ of the gods. The boys shall learn their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious to the wise. A dragon was guarding the fruits of the Hēspēridēs². The rulers should be guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece.

Ex. 41. οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἤσθιον. ὁ κήρυξ ἀγγέλλει τὸ ρῆμα τῷ ἄρχοντι. τοῖς Ἑλλησι φύλλων στέφανοι ἦσαν ἄθλα τῶν ἀγώνων. αἰδῖος ἀγὼν ἐστὶ τοῖς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἄθλόν ἐστιν ἡ ἀθλία πατρὶς. τὰ τοῦ Ὀμήρου ποιήματα τοῖς τῶν Ἀθηναίων παισὶ μαθήματα ἦν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα

¹ Gr. 556; ² Oxytone.

ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωργὸς ἔσπειρεν, οἱ δὲ ὄρνιθες ἤρπαζον τὰ σπέρματα. δρᾶμά ἐστιν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θραξ αἶρει καὶ ῥίπτει τὸν κρατῆρα.

Ex. 42. I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximēnēs considered air (to be) the principle (*lit.* beginning) of the universe. The soldier might, indeed, set-fire-to the wood, but the watchman would see the flame and signal with his trumpet. The opinions of the barbarians were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young in her mouth. The Chimaera of the poets had a wonderful figure, being both a lion and a dragon and a she-goat. May the ambitious orators not ruin the affairs of the citizens. Let the citizens give (*lit.* have) thanks to their saviour Sōlōn.

Contracted Nouns.

39. The following classes include the more important varieties of contracted nouns :

- I. Stems in *ι* and *υ*.
- II. Stems in a diphthong.
- III. Stems in *ς* and *τ*.

The Attic dialect prefers the contracted forms. The uncontracted forms, which are given to show how these originated, are found in the old Greek of Homer and the Ionic dialect of Herodotus.

REMARK.—There are a few contracted nouns of the First and Second Declensions; Gr. 132, 134. These, also, may be taken up at this point.

40. *Laws of Contraction*¹.

A. General Rules, Gr. ~~82, 84.~~ 37, 39

Special Rule: In Decl. I., and the *dual* and *plural* of Decl. II., contraction imitates the forms of uncontracted words; so that, except for the accent, contraction would not be suspected. (Substance of Gr. 86 a.) 41

B. Accent: 1. In contracted syllables, the acute followed by the grave (unwritten, of course, Gr. 92) 97 produces the circumflex; otherwise accent is according to Gr. ~~84, 85~~ (Substance of Gr. 98.) 153- 540

2. Contracts of Decl. II.—(a.) *Simple* (Gr. 452) contracts in *-ous* and *-oyu* are perispomenon; but, for nom. dual, see Gr. 145 a. (b.) Compounds follow Gr. 145 b. 158

41. *Stems in i and y.* 201-203

Formation and inflection, Gr. 460 a, 185-187 b.

The shorter acc. plur., *μῦς*, etc., are formed in the regular way; as, *μῦς* = *μνς*, Gr. 482, and not a contraction from *μύας*. 63

Compare inflection of *L. turris* and *gradus* with *πόλις* and *ἰχθύς*.

REMARK.—The change of *o* to *ω*, seen in the gen. sing. of this and the following classes, is found, also, in Attic forms of certain words of Decl. II., Gr. 146-149. 159, 162

42. *Stems in a Diphthong.*

Formation, inflection, etc., Gr. 458, 189, 190, 192. Cf. Gr. 189-D with 190-R. f. Contraction of acc. plur. *-eas* to *-eis* is rare. 155-157

¹ Contraction of dissimilar hard vowels into one long vowel rests on two processes: the assimilation of one to the other, and the subsequent union of the assimilated vowels.

REMARK.—Stems of this class in *ev* seem to have originally ended in *εϝ*; hence the acc. sing. and plur. are perfectly regular, *-εα* and *-εας* for *-ερα* and *-ερας*. The *Vau* became *v* when not followed by a vowel; cf. the corresponding interchange of Lat. *u* and *v*.

Stems in *ov*, *av*, *oi* are inflected in Attic as vowel-stems; hence *βοῦς*, *γραῦς*, *ναῦς*, *οἷς*—all acc. plur.—are for *βου-νς*, *γραυ-νς*, *ναυ-νς*, *οι-νς*, according to Gr. 48. But see *Notes*.

✓ 43. *Stems in s and τ.*

I. Stems in *es*, Gr. ~~146-148~~¹⁹⁰⁻¹⁹⁶. Formation and inflection of ~~neuters~~^{neuters}, Gr. ~~161-163~~¹⁵³⁻¹⁵⁷; masculines, which are all either proper nouns or adjectives, ~~150, 179, 198~~^{in ε-ς}. Proper names, Gr. 180. For *γένεσι*, from *γενεσσι*, Gr. 55. 62

Compare the inflection of Lat. *genus* (for *genes*), gen. *generis* (for *genesis*), with *γένος*, gen. *γένε(σ)ος*.

II. Stems in ~~as, os, es~~^[s], Gr. ~~181-184~~¹⁹⁷⁻²⁰⁰. See *Notes*, on such words as *ἥρως*.

III. Stems in ~~τ~~ have been noticed already, Gr. 168.

There are, apparently, stems in ~~σ~~, Gr. 193, 194. See *Notes*.

44. *Exercises on the Contracted Nouns of the Third Declension.*

Ex. 43. κακῆς φύσεως σημείον ἐστὶν ὁ φθόνος. Περικλέους ἦν διδάσκαλος Ἀναξαγόρας. βίου δικαίου τὸ τέλος καλόν. δεινὸν τὸ τῆς θαλάσσης κράτος. τῶν τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλοσοφία μόνη φάρμακόν ἐστι. αἱ ἄδικοι πράξεις μάχας καὶ στάσεις τίκτουσιν, ἡ δὲ δικαιοσύνη τίκτει φιλίαν. τὰ πονηρὰ κέρδη ἡδονὰς μὲν ἔχει μικρὰς, λύπας δὲ μακρὰς. ταῖς μὲν πόλεσιν¹ τὰ τείχη κόσμον καὶ ἰσχὺν φέρει, ταῖς δὲ

¹ Gr. 78 B. c, fin.

ψυχαῖς ἡ παιδεία. αἰσθησιν ἔχει καὶ τὰ θηρία, σκέψιν
 δὲ καὶ πρᾶξιν μόνος ὁ ἄνθρωπος. θαυμαστὸν ὕψος
 εἶχε τὰ τέλχη τοῦ ἄστεος.

Ex. 44. The actions must be signs of character. The knights could not defend the citadel. Philoctētēs was lamenting the pain of his wound. The parents of Achilles were king Pēleus¹ and the goddess Thētis. The herdsmen were wondering at the size and weight of the snake. His base gains should be a reproach to the seer. The brave (man) keeps his rank, but the coward leaves (it). The sport and laughter of his children should relax the frown (*lit.* loose the brow) even of the Stoic. The murderer contrives (*εὐρίσκω*) a loosing of his fetters. The diction must increase the beauty and power of the poetry.

Ex. 45. Πλούτος ὕβριν τίκει, πένια δὲ μέτριον καὶ δίκαιον ἦθος. ἡ μὲν αἵρεσις ἀνθρώπου ἔργον ἐστίν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἡβης ἄνθος ἐφθειρεν ὁ ἀνόητος νεανίας. ὁ θεὸς τοῖς ὄρνυσι τὸν ἀέρα νέμει, τῷ δὲ ἰχθύων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκοῦργος. ἔξεως γένεσις αἱ πράξεις. "Ομηρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνους φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἔξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψῦχος τῶν χειμῶνων. ῥημάτων καὶ ἀριθμῶν χρῆσιν διδάσκομεν.

Ex. 46. Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnean mountain covers the savage giant. Let the seers not speak falsehoods and persuade the mul-

¹ Oxytone.

titude with empty hopes. The best wood is (that) of the oak. The good painter must signify the nature of the man in his likeness; he must paint the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We must learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles could not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

45. *Irregular Nouns of the Third Declension.*

The following are the most important of the irregular nouns whose peculiarities have not been already noticed. In some of these certain analogies come to the surface, while others can be explained by very simple changes of sound. It may be noticed, also, that these words are chiefly "every-day" words, and most likely to show extensive phonetic corruption from long and constant use.

Heteroclites, Gr. 197; 202, 1, 12. Heterogeneous, Gr. 200. Defective, Gr. 201. Metaplastic, Gr. 199; 202, 3-5, 9, 11, 13, 15, 18. Compare, also, Gr. 156 c (ἰδοῦς, κτεῖς). On Ζεύς (Gr. 202, 6) for Διεύς, Gr. 61.

Stems in *ep*, Gr. 173. For the omission of *ε* in the stems in *ep* compare Eng. *brethren* for *bretheren*, L. *patres* for *pateres*, Gr. 38; for the insertion of *δ*, the forms *tender*, *gender*, from L. *tener*, *gener*, through the French.—"Prim. Phil.," cap. i., 36.

See. 181

182

191

194

197

46. *Exercises on the Irregular Nouns.*

Ex. 47. τοῦ γήρωσ ἀνθος ἐστὶν ἡ φρόνησις. γύναι, γυναιξὶ κόσμον ἢ συγῇ φέροι. τὴν δικαιοσύνην μητέρα τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἐστὶ τῶν βοῶν ὄπλα. Κῦρος τὸν τῆς μητρὸς πατέρα κτείνει. Διόνυσος ὁ τῶν Συρακοσίων τύραννος ταῖς Λυσάνδρου θυγατρᾶσι δῶρα καὶ ἱμάτια ἔπεμπε. ἀνὴρ ἀνδρα καὶ πόλις σώζει πόλιν. ὕς καὶ βοῦς καὶ ὄρνιθας καὶ πρόβατα καὶ προβάτων φύλακας κύνας τρέφει ὁ γεωργός. αἰδῶ καὶ φόβον τοῖς παισὶν ἢ φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος ἦν νεῶν καὶ ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου ἔχομεν τὸν θεόν. τοῖς μὲν ὀφθαλμοῖς τὰ ἔργα βλέπομεν τῶν ἀνδρῶν, τοῖς δὲ ὥσπ' τὴν φήμην ἀκούομεν.



Ex. 48. Minerva bore in her hand a long spear. Dēmosthēnes used-to-drink water only, but Aeschines (drank) wine. Let the rulers assign honors to the priests of Jupiter. The fool (*lit.* foolish) is-a-slave to his belly, but the mind of the wise is master of his body and of his passions. May the light of the morning not bring new pains to the wretched. The boys shall strike (κόπτω) the ball with hand or foot. The ambassadors of the barbarians might bend their knees and worship the king, but the Greeks must remain upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought. The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear echo.



IX. ADJECTIVES OF THE IMPARISYLLABIC DECLENSION.

47. *Uncontracted Adjectives.*—Gr. 211.

The accent of consonant-stems in Decl. III. is commonly paroxytone.

Inflection: μέλας, Gr. 212, 213, 156 c; πᾶς (st. παντ), like λύσας, Gr. 214, follows γλώσσα in the fem. πᾶς is declined thus:

		Masc.	Fem.	Neut.
<i>Sing.</i>	N. V. ¹	πᾶς	πᾶσα ²	πᾶν ³
	G.	παντός ⁴	πάσης	παντός
	D.	παντί	πάσῃ	παντί
	A.	πάντα	πᾶσαν	πᾶν
<i>Plur.</i>	N. V.	πάντες	πᾶσαι	πάντα
	G.	πάντων ⁵	πασῶν	πάντων
	D.	πᾶσι	πάσαις	πᾶσι
	A.	πάντας	πάσας	πάντα

For the meaning as dependent on position, Gr. 537.

Formation, etc., of χαρίεις, Gr. 470, 5; ~~214 + R. a;~~ 245 (237) 50 Exc. a.

Ἐκόν, which is really a participle, follows λύων,

Gr. 214 + R. a; 158 f. 242 (237)

There are, also, two irregular words, Gr. 219. The stem πολλο is connected with πολυ through πολλο.

Adjectives of two terminations (not in -ης), Gr. 217; of one termination, 218.

48. Contracted Adjectives.

REMARK 1.—We find some adjectives of Decl. I. and II. which are contracted, as ἀπλοῦς, ἀπλῆ, ἀπλοῦν, from ἀπλός, ἀπλόη⁶, ἀπλόον; so also ἀργύρεος, ἀργυρέα, Gr. 206. For peculiarities of accent and contraction, see § 49; on formation, Gr. 258 b; 470, 4. 571

¹ Gr. 158 f. ² Curtius says πᾶσα = παντα = παντα; likewise elsewhere. Cf. also, φράζω = φραδῶ for φραδιω, Gr. 328 b. ³ 161; ⁴ 160; ⁵ 160 Exc. b; ⁶ 207 R. a.

REMARK 2.—A few words in *ως* follow the Attic Declension, as *ἡλως*, Gr. 209. 225-226

Inflection with three endings, Gr. ²²⁹212 (*ἡδύς*); with two endings, Gr. ²²⁸214 (*ἀληθής*), cf. 179. 193+232

Comparison of Declensions, Gr. 195. / 23 c + 7

49. Exercises on the Adjectives.

Ex. 49. τὴν πατρίδα ἄκοντες ἔλειπον οἱ δυστυχεῖς. βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά. ἡ μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ ὑγιής¹, τὸ δὲ σῶμα βραδὺ καὶ νοσῶδές ἐστιν. μόνος τῶν ζώων ὀρθὸς καὶ φωνήεις ὁ ἄνθρωπος. φίλοι εἰσὶ τῇ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυνεῖς τῶν μαθητῶν θεῶν παῖδας ἔλεγεν. καὶ δῆμῳ καὶ τυράννῳ γλυκεῖα ἡ τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰὼν. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ἡδονὴν ἡδέϊαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρίνουσι πάντα, φόβον δὲ τίττει καὶ αἰδῶ ἡ παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ἡδονὴ μακρὰν τίττει λύπην.

✓ Ex. 50. Time is the healer of all grief. The river is deep and full of great fish². O wretched boy, would you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoics thought the passionless (man) alone wise and good. Even to the continent (man) the battle must be severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of

¹ Gr. 178; ² 584 b (560).

the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant could have no (*lit. not*) knowledge of true friendship.

✓ Ex. 51. *εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἄριστός ἐστιν ἡ αἰδώς. τοῖς πένησι καὶ γέρουσι βαρεῖά ἐστιν ἡ τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἰμάτια παχέα ἔχουσι, ψυχὸν φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδὲς ἐστὶ τὸ ἀληθές, οἱ δὲ ψευδεῖς λόγοι τῶν σοφιστῶν θαυμαστοὶ εἰσι καὶ γλυκεῖς. συγγενεῖς εἰσι πάντες οἱ δυστυχεῖς. οἱ κόλακες τοῖς ψευδέσι λόγοις τοὺς εὐήθεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ἦσαν πολλαὶ νῆες μακραὶ καὶ τριήρεις. ἡ τῶν ἀρχαίων ἱστορία πολλὰ μυθώδη ἔχει. ἡμισυ μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὀξείαν φωνὴν ἔχουσιν αἱ γυναῖκες καὶ οἱ παῖδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποινὰς καὶ φόβους ἀγγέλλουσιν οἱ ἱεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἡδεῖαν ἐλπίδα καὶ εἰρήνην. τεκμήριον σαφὲς εἶχεν Ἡλέκτρα τὰς τοῦ Ὀρέστου κόμας.*

✓ Ex. 52. The ancients thought the figure of the earth not spherical but flat. The Plataeans were leaving the direct road from fear of the enemy. The vehement and the bustling must be wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris¹ and Hērmēs the-son-of-Maia² were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much

¹ Ἴρις. ² Gr. 466.

riches, but he could not be happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). Let us keep the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

X. COMPARISON OF ADJECTIVES.

50. *Forms of the Comparative and Superlative Degrees.*

Formation, etc., Gr. 220, 221 a, 222, 174, 175.

Learn the comparison of the following: φίλος, γεραιός, παλαιός, εὐδαίμων, as found in Gr. 221. 249.

The noun πρέσβυς gives πρεσβύτερος, πρεσβύτατος. Cf. Gr. 202, 15.

Many of the commonest adjectives form the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus, melior, optimus*; *malus, pejor, pessimus*; in English, *good, better, best*; *bad, worse, worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away, and unimportant syllables slurred over, in words of most frequent use.

In Gr. 223-24 are the most important examples; some of them, as ἀγαθός, have several comparatives and superlatives, which are used with slight differences of meaning.

51. *Syntax of the Degrees of Comparison.*

1. The use of the comparative implies a comparison between *two* things. The word expressive of the second thing may be joined to the comparative (as in

Latin) either (1) by a conjunction (η = quam) without change of construction ; or (2) when the first member of the comparison is in the nominative or accusative case, as in the examples given above, the conjunction may be omitted and the second member of the comparison put in the genitive (= the Latin ablative).—Gr. 585, 586.

The latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force ; e. g., *juventus est natura vehementior*, ἡ νεότης ἐστὶ φύσει ὀξύτερα, youth is naturally somewhat (or too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as νεώτερος, newer, younger, which comes to mean whatever is somewhat new or startling, and thus νεώτερον = innovation, revolution.—Gr. 662.

2. The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest, Gr. 559.

The second member of the comparison is, however, sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive.—Gr. 663.

52. Exercises on the Comparison of Adjectives.

✓ Ex. 53. πάντων κτημάτων ψυχὴ θεϊότατον. οὐχ ὁ μακρότατος βλος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινотάτη καὶ βαρυτάτη νόσων ἡ μανία. ἡ ψυχὴ καὶ θειοτέρα καὶ καλλίων ἐστὶ τοῦ σώματος. Ἀφροδίτην Ἦρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἐστι πενίας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεία. Ἀλκιβιάδης τῶν πολιτῶν βιαίότατος καὶ ἀκρατέστατος

ἦν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσω ἔλεγε τὸν τῆς ψυχῆς ἢ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάντατοί εἰσιν.

- ✓ Ex. 54. The moon is smaller than the earth, and the earth than the sun. Miltiades and Aristicides and Përicles were better men than Clëōn and Hypërbölus. The deepest rivers are slowest. Athens and Sparta and Corinth were the most illustrious of the cities of Greece. Homer and Hësiōd were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of all the Greeks. To the Greeks and Romans their country was dearer and holier and more honored than wives and children and houses and lands (ἀγρός). The just orator must not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.

- ✓ Ex. 55. ἀρχὴ παντὸς ἔργου μέγιστόν ἐστιν. Ἡσί-
οδος λέγει, πλεόν¹ ἤμισυ παντός. ἐσχάτη πόλις τῆς
Φρυγίας Ἰκόνιον. πλήθει οὐκ ἐλάσσονες ἦσαν οἱ Βοιω-
τοὶ τῶν Ἀθηναίων. οὐκ ἔστι² μείζον ὄπλον τοῖς ἀνθρώ-
ποις ἢ σοφία. ἡ τῶν Ἰνδῶν χώρα πλείστους καὶ μεγί-
στους ἐλέφαντας τρέφει. τὰ μικρὰ κέρδη μείζονας βλά-
βας φέρει. οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις³
χαίρουσιν, οἱ δὲ πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ
χειρόνα πλεῖω βροτοῖς ἐστὶ τῶν ἀμεινόνων. βασιλέως
ἀρχὴ ῥάων ἢ ὀργῆς.

¹ Gr. 508; ² 406 R. b, 1 or 3; ³ 611 a.

Ex. 56. Water is best, says Pindar (*Πίνδαρος*). A licentious man is not superior to (*lit.* than) the most savage beast. The easiest way is quickest for the army. Wealth is a most cowardly thing. The incontinent must suffer a most hateful slavery. Anaximander thought the sun not less than the earth, but Epicūrus thought it very small. Education is a better possession than riches. The rich receive more honor than they should. (A) few wise (men) are more to be feared (*φοβερός*) than many fools. Sure friends are the truest scepter for kings, the best safeguard, and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

XI. PRONOUNS.

53. *Personal Pronouns.*

1. ἐγώ, *I* (L. *ego*, *egotism*). 2. σὺ, *thou* (L. *tu*).
3. αὐτός, *of him* (L. *sui*).—Gr. 230, 231. 261 - 262

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence; e. g., whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflections from a number of stems, as Lat. *ego*, *me*, *nos*; Fr. *je*, *moi*, *nous*; Ger. *ich*, *mir*, *uns*; Eng. *I*, *me*, *us*.

In Attic, the pronoun αὐτός, which stands for the 3d person, is used only in a special reflexive sense, its place being supplied by one or other of the demon-

stratives, usually ὅδε, οὗτος, or ἐκεῖνος in the nominative, and αὐτός in the oblique cases. Even as a reflexive, it is far less common than the longer form ἐαυτοῦ. Cf. Lat. *suī*, *sibi*, etc.

REMARK.—*ἡμῖν* = *ἡμε-σι-ν*, Gr. 281^a. The *ν* (Gr. 78) has become permanently attached to this and the similar forms, as we have already seen in 3d sing. impf. of *εἰμί*.

Possessive Pronouns.—Gr. 238 + R. a; 675 a.

54. Exercises on the Personal and Possessive Pronouns.

Ex. 57. ἡ τύχη σε¹ φεύγει², ἀλλ'³ οὐκ ἐγώ. τὰ ἄστροι ἡμῖν σημαίνει τὰς τῆς νυκτὸς ὥρας. δικαίους ὑμᾶς, ὦ ἄνδρες, καὶ φιλανθρώπους νομίζω. πολλοὶ ἡμῖν καὶ καλοὶ ἐλπιδες εἰσὶν. ἡμεῖς μὲν ἄνδρες ἐσμέν, ὑμεῖς δὲ νεανῖαι ἐστέ. ἐγὼ μὲν ἥσσω εἰμὶ σοῦ, σὺ δὲ τοῦ σοῦ⁴ ἀδελφοῦ. τὴν ἐμὴν φίλιαν ἀληθεστάτην νομίζετε⁵. οὐκ ἔστι μοι¹ φίλος σοῦ παλαιότερος. τὴν ὑμετέραν πόλιν, ὦ Ἀθηναῖοι, πάντες καλλίστην λέγουσιν. οἱ βάρβαροι τοὺς τῶν πολεμίων νεκροὺς λείπουσιν, τοὺς δὲ σφετέρους⁶ θάπτουσι⁷.

Ex. 58. The death of the child would be an undying grief to us-two. O wretched Ajax, I must pity thy fortune. Let us citizens rejoice, but do you keep silence, O strangers. To you, indeed, the more in number, but to me the wiser assign honor. The great king Xērxēs sends me and the other ambassadors. May our friend Charmidēs not suffer a great grief. God pity us, weak and foolish mortals. The Thracians were stealing our sheep. There could not be a forgetfulness of thy songs, O poet. Silence is pleasanter to me than noise.

¹ Gr. 222; ² 544 a; ³ 70 (67), 100; ⁴ 538 a; ⁵ 723; ⁶ 238 R.; ⁷ 66 c.

113 712 77207 67 82 492 7

55. *Demonstrative Pronouns.* 271-272

I. These may be divided into—

1. The direct: ὅδε, this by me = L. hic; οὗτος, this, or, that by you = L. iste (in some of its uses), Gr. 679, 680 a; ἐκεῖνος (or κείνος), that yonder = L. ille; Gr. 239, 240.

2. The emphatic: αὐτός, self = ipse; ὁ αὐτός, the same = L. idem, Gr. 538 b, 660 a, b. 263

3. The indirect: αὐτός (in its oblique cases) = L. is, Gr. 668, 669 c. 682 675-5

Αὐτός declined, Gr. 234. But on ταυτό and ταῦτά for τὸ αὐτό and τὰ αὐτά, Gr. 68 + R. c.

[Observe the inferiority of the Greek to the Latin in respect to this class of pronouns, αὐτός being employed in three distinct senses.]

II. The word ἄλλος, other (L. *alius*), which is generally classed with the pronouns, is declined like αὐτός (ἄλλος, -η, -ο, etc.); with the article it acquires the meaning of L. *ceteri*, Gr. 538 c. The nom. joined with another case has an idiomatic force, as ἄλλος ἄλλο λέγει, one says one thing, one another. Cf. Gr. 500 b, examples.

Originally the neuter of adjective pronouns had a termination, τ, corresponding to the *d* of Latin, *id*, *illu-d*, *quo-d*, so that ἄλλο is identical with *aliu-d*, Gr. 75. 86

ἕκαστος, each = L. *quisque*, and ἑκάτερος, either = L. *uterque*, follow the regular adjective declension. Their meaning and use are obvious from their terminations, Gr. 259, 538 a. 673. A

56. We should notice here a peculiarity in the position of the article when used with a demonstrative pronoun. According to the rule for the attributive,

the pronominal adjectives οὗτος, ὅδε, ἐκεῖνος, αὐτός should be placed between the article and the substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as οὗτος ὁ ἄνθρωπος or ὁ ἄνθρωπος οὗτος, *this man*, Gr. 538 a. Probably the origin of this is, that the demonstrative was looked upon as a substantive in apposition with another substantive, so that the literal translation would be "this one (I mean) the man," "the man (I mean) this one."

57. *Reflexive and Reciprocal Pronouns.*

The reflexive pronouns are compounded of the personal pronouns and the demonstrative αὐτός, Gr. 235, 270. Concerning other forms, οὗ and ἐ, Gr. 271 a.

The reciprocal pronoun ἀλλήλων, of each other, is formed by a sort of reduplication of ἄλλος, Gr. 287; cf. L. *alius alium* = one another. On the quantity of the penult, Gr. 31. 3 4

58. *Exercises on the Demonstrative, Reflexive, and Reciprocal Pronouns.*

Ex. 59. Οἱ ἄνθρωποι αὐτοὶ εἰσιν ἑαυτοῖς πολεμῶ-
τατοι. κύνας τρέφω ἑμαυτοῦ καὶ τῶν ἐμῶν φυλακῆν.
τῷ ἡμετέρῳ βίβω τὸ αὐτὸ σχῆμα οὐ μένει. τούτων τῶν
ὀλίγων πάντες¹ οἱ Πέρσαι ἥσσονες ἦσαν. οὐ τοῦτο
λέγω, ἀλλ' ἐκεῖνο. οἱ μὲν πατέρες τούτων τὴν πατρίδα
ἔσωζον πολλοῖς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν²
πάντα φθειρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ
ἑαυτοῦ² χειρὶ τὴν μητέρα κτείνει Ὀρέστης. οἱ ἀκρατεῖς

¹ Gr. 537; ² 538 a, fin.

καὶ ἄνομοι σφᾶς αὐτοὺς τῶν σωφρόνων ἀνδρειότερους
καὶ γενναιοτέρους νομίζουσιν. ταῦτόν¹ ἐστίν² ὄργη καὶ
μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι
καὶ πολέμοι δεινότατοι.

Ex. 60. These things spoke the ambassadors; may
their words (*lit.* of them) be pleasant to the king.
✓ The general hears the speech of the herald, and speaks
as follows (*lit.* these things). 3 This is the ancient city
of the Atreidae, and this the temple of the goddess.
✓ This island saw the young Phoebus, that heard³ the
voice of Homer. 5 To this man (i. e., to me) the voice
of flatterers is hateful. 6 We are the children of the
Spartans, but our spirit is not the same. 7 Let us not,
ourselves, be the cause of slavery to ourselves. 8 Would
that the citizens would not corrupt one another by
their evil customs. 9 The one side (οἱ μὲν) are wicked
and licentious, the other (οἱ δὲ) harsh and oppressive
(βαρύς). 10 To each man his own interest (*lit.* the things
of himself) alone is dear. *ἑαυτοῦ.*

59. Interrogative and Indefinite Pronouns.

As in Latin, there is one form for the simple in-
terrogative and the simple indefinite; *τις* = *quis*, Gr.
277-244 R. a, b; 111. 277 The stem *τι*, like the stem *πολυ*,
by the addition of a vowel passed into the O-declen-
sion. *τιο* afterward became *τεο*, and by contraction
τοῦ. Thus the forms in () are explained. Cf. Gr.
244 D. 277

60. Relative Pronouns.

The simple relative, Gr. 243; the indefinite rela-
tive, 246. 278 121 a 278

¹ Gr. 224, 522; ² 518 a; ³ 576 a.
265 67 5 742 c

The word *ὅστις* is also used as the indirect interrogative. *τίς*, who? *ὅστις*, (tell me) who? Gr. 682, 700 825 b.

The relative pronoun differs from the others in its power of connecting sentences together, (27)

61. The syntax of the relative, Gr. 491 a; 510. (22)
The omission of the antecedent occurs in English; e. g., "*Who* steals my purse steals trash," for *he, the man who*; "*What* (= that which) I do, thou knowest not now."

62. *Exercises on the Interrogative, Indefinite, and Relative Pronouns.*

✓ Ex. 61. τί ἐστι φίλος; ἄλλος ἐγώ. τίς ἦδε χώρα καὶ τίνες οἱ ἄνθρωποι; μακάριος ὅστις νοῦν ἔχει καὶ σῶμα ὑγιές¹. τοῦτό ἐστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε. οὐκ ἔστιν ὅστις οὐχ αὐτῷ φίλος. οὗτος ἡμῶν, ὃ ἄνθρωποι, σοφώτατός ἐστιν, ὅστις τὴν αὐτοῦ ἀγνοίαν γυγνώσκει. οἱ ἀκρατεῖς, ἃ μὲν ἀμείνω νομίζουσι, ταῦτα οὐ πράττουσιν, ἃ δὲ κακίῳ, ταῦτα² πράττουσι. εἰσὶν ἡδοναὶ τινες αἱ λύπας τίκτουσιν. γυνή τις ὄρνιν εἶχεν ἢ χρυσᾶ ὥα ἔτικτε. οἱ πολλοὶ, ὅστις ἀρχὴν ἔχει ἢ ἄλλην τινὰ τιμὴν, τοῦτον εὐδαίμονα νομίζουσιν.

Ex. 62. Who could have richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristeides? What cry do I hear? (The things) which the laws command must be just. May every citizen have some art which might bring some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we

¹ Gr. 178; ² 680.

call just. (The men) whom we buried were some ($\delta\ \mu\acute{\epsilon}\nu$) Boeotians (and) some ($\delta\ \delta\epsilon$) Spartans. We should pity those who err from ignorance¹ and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

✓

63. Correlative Pronouns.

The interrogative, indefinite, demonstrative, and relative pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, etc. Thus the interrogative $\tau\acute{\iota}$, *what*, assumes nothing beyond the existence of the indefinite $\tau\iota$, *something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*); but the interrogative $\pi\acute{o}\sigma\sigma\omicron\nu$ = L. quantum, assumes the existence of something possessed of size (the indefinite $\pi\omicron\sigma\acute{o}\nu$), and limits the answer expected to a statement of this size.

The following scheme gives the pronouns classified under the heads mentioned. The student will do well to associate constantly the Greek with the corresponding Latin. It will be observed that the interrogatives belong to a root $\pi\omicron$, the demonstratives to a root $\tau\omicron$, and the relatives to a root δ . These roots will appear more important when we come to the pronominal adverbs. For the ending $\tau\epsilon\omicron\varsigma$, Gr. 220.

¹ Distinguish gen., Gr. 577 a, from dat., 611.

Phrygia had

Let on to this

64. *Scheme of the Correlative Pronouns.*

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Simple Existence Things in themselves	τίς, L. <i>quis</i> , who? what?	τις, some one, any one	ὁδε, οὗτος, L. <i>hic</i> , iste, this	ὅς, L. <i>qui</i> , who
Duality Things in pairs	πότερος, L. <i>uter</i> , which of two? <i>whether?</i>	πότερος, one of two	ἐτέρος, L. <i>alter</i> , the <i>other</i>	ἰπότερος, which- ever of the two
Quantity Things as counted or measured	πόσος, L. <i>quantus</i> , <i>quot</i> , how great? how many?	ποσός, of some size or num- ber	τόσος, τοσόσδε, το- σούτος, L. <i>tantus</i> , <i>tot</i> , so great, so many	ὅσος, L. <i>quantus</i> , <i>quot</i> , as great as, as many as
Quality Things as described	ποῖος, L. <i>qualis</i> , of what kind?	ποιός, of some kind	τοῖος, τοιόσδε, τοι- οὔτος, L. <i>talis</i> , such	οἷος, L. <i>qualis</i> , of such a kind as

N. B.—The English word *as* must often be rendered by the relative pronoun ὅσος or οἷος and the corresponding demonstrative; thus, “we have *as much* food *as* is necessary,” τοσούτον σίτον ἔχομεν ὅσος ἀναγκαῖός ἐστιν.

65. *Exercises on the Correlative Pronouns.*

Ex. 63. οἷος ὁ τρόπος, τοιοῦτος ὁ λόγος. πόλας νεότη-
τος οὐ κρείσσον τὸ τοιούτου ἀνδρὸς γήρας; ἐκείνους ψέγο-
μεν ὅσοι ἐκόντες ἀμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην
οἷας¹ οἱ δειλοὶ ἄξιοι. ὅσα² τὰ τῆς ψυχῆς πάθη, τοσοῦτους
δεσπότας ἔχουσιν οἱ ἀκρατεῖς. πότερον βέλτιον νομίζεις,
σοφίαν ἢ πλοῦτον; τοιοῦτοι ἦσαν ἐκείνοι οἱ ῥήτορες, οἱ
οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας,
ἀλλὰ μόνα τὰ χρήματα. ἡ τῶν ἀριθμῶν³ καὶ τῆς ἄλλης
τοιαύτης παιδείας ἄγνοια αἰσχρὸν ἐστὶ. πόσος τῶν Περ-
σῶν στρατὸς ὀλίγους Ἀθηναίους ἔφευγεν; οὐχ ὁπότερος
πλείω χρήματα ἔχει, ἀλλ' ὁπότερος δικαιοτέρος ἐστὶ καὶ
σωφρονέστερος, τοῦτον⁴ βελτίονα φίλον κρίνομεν.

Ex. 64. 1 The barbarians killed all as many as they
found of the Greeks. 2 Such as the actions are, such
must be the character. 3 Couldst thou deem (κρίνω)
wealth so great a good to man? 4 The Persians assign
such honors to their kings as pious men (do) to the
gods. 5 Dēmōsthēnēs did not think every peace desir-
able (*lit.* pleasant), but peace of-a-certain-kind (ποιός
τις). 6 What-kind-of war would not be better than
such a peace? 7 The love of riches is the cause of
many evils to states, but not of so many as the love
of pleasure and of idleness. 8 How many years has
your father? 9 Which of the (two) brothers was the
elder? 10 With the right hand let him seize the spear,
with the other the shield.

66. *General Remarks on the Pronouns.*

No part of grammar is more interesting to the
philologist than the pronoun. Not only is it of great

¹ Gr. 584 e; ² 492 d; ³ 680 a.

value for exhibiting the connection of different languages, but it opens up a most important line for investigation respecting the origin of inflections generally. According to what is now the generally received opinion, we find here, in their least disguised form, the elements of nominal and verbal inflections¹, as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced grammar. We can only notice here that the demonstrative is the earliest form of pronoun, and that the others have been gradually developed out of it².

Thus the 1st person would originally mean "this one here," as we find even in later Greek *ὅδε ἀνὴρ* used as a periphrasis for *ἐγώ*; the 2d person would mean "this one near," as we find in later Greek *ὦ οὗτος*³ used for *σύ*; the 3d person is still supplied by a demonstrative.

Again, *ὁ, ἡ, τό*, which becomes in later Greek the article, or "distinctive pronoun" (as it has been called), is used by Homer either as a demonstrative or personal pronoun, or as a relative; and there are traces remaining in Attic of both these uses, particularly of the demonstrative use in the phrases *ὁ μὲν, ὁ δέ*, the one, the other (*lit.* he on the one side, he on the other side). The development of the article out of the demonstrative may be illustrated by the French *le*, from L. *ille*.

The relative *ὅς, ἣ, ὃ* was originally the same⁴ as

¹ Thus the old forms *ἐσμί, ἐσσι, ἐσσι* (§ 21), are respectively made up of the stem *ἐς* joined to *με*, the stem of the 1st person, to *σε* the stem of the 2d person, and to the demonstrative root *τό*.—Gr. 656 A.

² Gr. 524-25; ³ 680 a.

⁴ The same in substance of meaning, but different in origin.

ὁ, ἡ, τό; and had a demonstrative force, of which the Attic still preserves traces in particular phrases. This connection between the demonstrative and relative is illustrated by the double force of the English *that*, as in the verse, "Who is he *that* will harm you if ye be followers of *that* which is good?" and the German *der*, which is article, demonstrative, and relative in one.

The connection of the relative and interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who*; that of the interrogative and indefinite by all the Greek examples given, and by the Lat. *quis*, *si-quis*, *ali-quis*.

Cardinal, ordinal, demonstrative. In the last...

one - ten XII. NUMERALS¹.

67. Tables, Gr. 253; inflection, 255, 156 e.

Miscellaneous, Gr. ~~257, 258 d.~~ 296-297 to be read.

¹ The etymological connection of the greater part of the numerals in Greek, Latin, and English is generally evident at once. Where the connection is less obvious, as in *τέσσαρες*, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form *πίσυρες* = *τέσσαρες*, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma = \left\{ \begin{array}{c} \pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma \\ \text{or} \\ \text{petora} \end{array} \right\} = \text{quatuor}.$$

And that an original Indo-European word may appear in one dialect with *qu*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book; thus:

τις = *quis* = Dialectic *πος* or *κος* (cf. Hd. Gr. 247-48 D),

τε = *que*,

πέντε = *quinque* = Dialectic *πέμπε* (Gr. 253 D, Aeolic),

quatus = *πόσος*,

equus = *ἵππος*.

The same variations are frequently observable in a child's first attempts to pronounce *k* or *qu*.

The connection of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus:

68. *Exercises on the Numerals.*

Ex. 65. τῶν¹ ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμῖνα ἑκατὸν νῆες ἐφύλασσον. μιᾶς χειρὸς μάχῃ οὐκ ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἓνα μόνον ὀφθαλμὸν εἶχε. παντὸς ἀνθρώπου² δύο μέρη ἐστὶν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὀπλίτας καὶ διακοσλοὺς ἵππεῖς καὶ τριήρεις³ εἴκοσιν ἔπεμπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἡλιός ἐστιν. τοῖς Ἀθηναίοις ἐννέα ἄρχοντες ἦσαν οἱ τὰ⁴ τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ ὄνομα τοῖς Ἀθηναίοις.

Ex. 66. / The year is a period of twelve months. / Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one mouth. / The city of the Athenians has three harbors. / Thalēs⁵ was one of the wise men of Greece. / The thirty tyrants were more unjust and violent than the mob, and slew more citizens. / Clearchus had (*lit.* there were to C.) more than forty Thracians and horsemen. / The height of the wall was one hundred feet⁶. / Among (*lit.* to) the Athenians the Eleven had the charge (φυλακή) of the prison. / The Lernaean Hydra had nine heads, eight-of-which-were (*lit.* the eight indeed) mortal, but the middle one immortal. // Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 67. Δώδεκα ἦσαν θεοὶ Ὀλύμπιοι, ἕξ μὲν θεαὶ, Ἡρα, Ἀθηνᾶ, Ἀρτεμις, Ἀφροδίτη, Δημήτηρ, Ἑστία,

petora = W. *pedwar* = G. *fidwor*,

which is softened in Anglo-Saxon to *fewer* and shortened in English to *four*. 62. ~

¹ Gr. 493 a, 492 a; ² 572; ³ 177², 179; ⁴ 496; ⁵ *perisp.*; ⁶ 540 or 572 h; ⁷ 178².

ἐξ δὲ θεοὶ, Ζεὺς, Ποσειδῶν¹, Ἀπόλλων², Ἄρης, Ἑρμῆς, Ἥφαιστος. Ὡραὶ ἦσαν δύο ἢ τρεῖς, τρεῖς δὲ καὶ Χάριτες, Ἑσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἑννέα. διπλᾶ ἀγαθὰ ἐστίν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα. τῶν δὲ ἀνθρωπίνων καὶ ἐλαττόνων, πρῶτον³ μὲν τὸ ὑγιὲς τοῦ σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἰσχύς, τέταρτον δὲ πλοῦτος. ἂ δὲ θεϊοτέρα ἐστὶ καὶ μείζω ἀγαθὰ, τούτων⁴ πρῶτον ἡ φρόνησις, δεύτερον δὲ σῶφρων ψυχῆς ἔξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεία. Αἱ Γραῖαι ἦσαν Φόρκυος θυγατέρες καὶ ἓνα ὀφθαλμὸν αἱ τρεῖς καὶ ἓνα ὁδόντα εἶχον. Διόσκουροι ἦσαν Κάστωρ καὶ Πολυδεύκης οἱ ἀμφοῖν ἔθνον οἱ Λακεδαιμόνιοι.

Ex. 68. An Olympiad (ὀλυμπιάς) is a period of four years, or of fifty Greek months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pélaseus⁴ was the second, Danaus⁵ the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent⁶ and in natural endowment (*lit.* nature) Alcibiades was inferior to (*lit.* than) no one of the Athenians. No one was more noble than Philopoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit.* eighth and hundredth) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

XIII. ADVERBS.

69. Substantival Adverbs.

Adverbs are formed from each of the four kinds of nouns which we have considered, the substantive, the adjective, the pronoun, and the numeral.

¹ Gr. 172 b; ² 224 R. a; ³ 680. ⁴ Oxytones. ⁵ Gr. 609.

Substantival adverbs are either cases of substantives which have acquired an adverbial use, or distinct formations from substantival stems. We will notice here a few examples of cases of particular substantives which are used in a special adverbial sense.

*Acc.*¹ τέλος = at last; ἀρχήν or τὴν ἀρχήν = at first, to begin with, (*with negative*) (not) at all; ὄναρ = in a dream; τὸ κεφάλαιον (cf. κεφαλὴ) = to sum up, *lit.* the chief thing, Gr. 552.

Gen. νυκτός = by night; ἡμέρας = by day, Gr. 591.

Dat. σχολῇ = scarcely, *lit.* with leisure, in a leisurely way; ἔργῳ = really, *lit.* in deed; βίᾳ = violently, *lit.* by force, Gr. 608; χρόνῳ = at length, *lit.* in time, Gr. 613.

To these we may add the following examples of an old dative or "locative case," which may be compared with the L. *domi, ruri, humi, Romae*:

Οἴκοι, at home; Πυθοῖ, at Pytho, i. e., Delphi; Ἀθήνησι(ν), at Athens, Gr. 205.

The most important distinct adverbial formations are those in -θεν, -θι, -δε, -ζε, or -σε, answering the questions *whence? where? whither?* Examples are seen in Gr. 203, 204.

70. Adjectival Adverbs.

The commonest formation of the adjectival adverb, Gr. 225:

This formation is so general that it may almost be considered a part of the inflection of the positive

¹ Whether to be classed under Gr. 547, 549, or 550, the context must decide.

adjective. That it is, in fact, an ablative is proved.—“Prim. Phil.,” cap. v., 39.

Certain regular case-forms are also used as adverbs, especially in the comparative and superlative degrees, Gr. 228. Compare the adverbial use of *fast*, *faster*, *little*, *less*, *a little*, in English.

There are also such adverbial expressions as—

Acc.¹ Sing. Fem. μακράν, far, *lit.* a long (way, ὁδόν);
τὴν ταχίστην, most quickly, *lit.* the quickest (way),
Gr. 509 b (a).

Gen. τοῦ λοιποῦ, for the future, *lit.* of the rest, Gr.
591; ὀλίγου, almost, *lit.* of a little, Gr. 575 a.

Dat. ἰδίᾳ, privately, *lit.* in a private (way); κοινῇ, jointly,
lit. in a common (way), Gr. 608.

71. Pronominal Adverbs.

[πᾶς, πολὺς, ἄλλος, etc., are here ranked with pronouns on account of the similarity of their derivative forms.]

We will notice first the adverbial use of the cases of particular pronouns, and afterward the distinct adverbial formations.

Acc.¹ Sing. Neut. τί (τίς), why? τι, somewhat = L. quid; ὅτι (ὅστις), that, because = L. quod.

Acc.¹ Plur. Neut. ἀλλά (ἄλλος), but, otherwise; ἅμα (from obsolete ἁμός, one, same, L. *similis*), together, Gr. 552 a.

Gen. οὗ (ὅς), where (relative); ποῦ (from obsolete πός), where? (interrogative); που, somewhere (indefi-

¹ Here, too, the context must decide whether the usage falls under Gr. 547, 549, or 550.

nite); αὐτοῦ (αὐτός), on the spot; ὁμοῦ (from obsolete ὁμός, *same*, cf. ἅμα, ὅμοιος), together, *lit.* of the same; οὐδαμοῦ (from obsolete οὐδαμός = οὐδεὶς, cf. ἅμα), nowhere, Gr. 590.

Dat. ταύτῃ (οὗτος), in this way, so; ἄλλῃ, elsewhere, otherwise, *lit.* in another way, Gr. 608.

Locative. οἱ (relative), whither; ποῖ (interrogative), whither? τοι (τό), therefore, truly, *lit.* by that.

Terminations¹:

-ως. οὕτως, thus; ὡς, as; πῶς, how? πως, somehow; ἄλλως, otherwise; πάντως, by all means. *ς* is sometimes omitted, as οὕτω = οὕτως; we have also πω, yet, οὐπω, not yet.

-θεν. πόθεν, from whence? (interrogative); ὅθεν, whence (relative); ἄλλοθεν, from other places; πάντοθεν, from all sides; ἐκείθεν, from thence.

-θι. ἄλλοθι, elsewhere; ἀμφοτέρωθι, on both sides.

-σε. ἄλλοσε, to another place; ἐκείσε, thither; ἐκαστέρωσε, to each side.

-κις. πολλάκις, many times, often; ὁσάκις, as many times as, as often as.

-τε. πότε, when? (interrogative); ὅτε, when (relative); τότε, then; ἄλλοτε, at another time.

It will be convenient to exhibit some of these adverbs arranged in a scheme similar to that of the correlative pronouns.

¹ The significations of these endings have been shown already, Gr. 228, 203-205, 259.

72. Scheme of Correlative Adverbs.

Idea.	Interrogative.	Indefinite.	Demonstrative.	Relative.
Place	ποῦ, where? L. ubi?	που, somewhere, L. alibi	ἐκεῖ, there, L. illic ἐνθα, L. ibi	οὗ, δπου, where, L. ubi. ἐνθα, Gr. 250
	πῶθεν, whence? L. unde?	πῶθεν, from somewhere, L. alicunde	ἐκεῖθεν, thence, L. illic. ἐκ ἐκεῖθεν, Cf. ἐκεῖνος. ἐνθεν, L. inde	δθεν, δπθεν, whence, L. unde
	πῶς, whither? L. quo?	πῶς, somewhither, L. aliquo	ἐκεῖσε, thither, L. illuc	οἶ, δποι, whither, L. quo
Direction	πῶ, in what way? L. qua?	πῶ, in some way, L. aliqua	ταύτη, in this way, L. hac	ῶ, δπῶ, in which way, L. qua
	πότε, when? L. quando?	πότε, at some time, ever, L. aliquando	τότε, then, L. tum	δτε, δπότε, when, L. quum
Manner	πῶς, how? L. quam?	πῶς, somehow	οὕτως, ὥδε, thus, L. tam, sic. Cf. οὕτως, ὅδε.	ὥς, δπας, as, L. quam, ut
Cause	τί, why? L. cur?	τί, in some respect	τοῦ, τοῦτο, therefore, L. igitur, ideo	δτι, because, that, L. quod.

73. *Remarks on the Syntax of the Adverb.*

The adverb often stands for an attributive adjective, Gr. ~~402 f, 554~~; as *ὁ αἰὶ χρόνος*, eternity, *lit.* the always time; *ὁ νῦν τρόπος*, the modern fashion. Compare the phrase, "the *then* parliament."

The substantive may be omitted if it is one which readily suggests itself to the mind; as *οἱ τότε*, the (men) of that time; *οἱ νῦν*, the (men) of the present day'. In the same manner the substantive may be omitted after an attributive genitive; as *ὁ Κύρου*, the (son) of Cyrus; *τὰ τῆς πόλεως*, the (affairs) of, i. e., all that concerns, the city; *τὰ τοῦ πολέμου*, the events of the war. Compare "St. Paul's" (church), L. "ad Vestae" (aedem), Gr. 500. *Head 21*

The verbs *ἔχω* and *πράσσω* are often used intransitively¹ with adverbs; as *εὖ ἔχω*, I am in a good condition; *εὖ ἔχει*, it is well; *εὖ πράσσω*, I fare well, Gr. 684 a. So *εὖ πάσχω*, I am well treated; *κακῶς πάσχω*, I am ill treated. *Εὖ λέγω* (*lit.* I say well) and *εὖ ποιῶ* (*lit.* I do well) are used as single verbs governing an accusative case, with the meanings "I praise," "I benefit," Gr. 544 a. 712 826

The Greek use of negatives was peculiar, Gr. 843, 844.

74. *Exercises on the Adverbs.*

Ex. 69. *πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ἔχει τὸ γενναῖον καὶ φιλάνθρωπον. τῇ νῦν Μακεδονίᾳ) Ἡμαθία ὄνομα ἦν πρότερον. νῦν τε² καὶ*

¹ Strictly speaking, these are examples of the old demonstrative use of the article, "they then," "they now," Gr. 524.

² In general, the intransitive is the earlier signification of verbs.

³ *τε καὶ* = L. *atque*; *τε . . . καὶ* = L. *et . . . et*.

τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοὶ ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποὶ, ἄλλοτε δὲ φιλόανθρωποι, αἰεὶ δὲ ἀκρατῶς ἔχετε. ὦ φίλε, ποῖ καὶ πόθεν; χρόνῳ πάντα τοῖς ὕστερον φανερά ἀνάγκη ἐστὶ, τό τε σὺν ψεύδος καὶ τὴν ἐμὴν ἀλήθειαν. τὰ ποιηρὰ κέρδη σήμερον μὲν ἴσως ἡδονὰς τίκτει μικρὰς, αὔριον δὲ πολλὴν μείζονας λύπας. οὔποτε φίλος ἐστὶν ἀληθῶς ὁ ποιηρὸς ἄνθρωπος. πολλὸς ὑπὸς οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐ καὶρὸς οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μακράν. ὥσπερ τοῖς πατράσιν οἱ παῖδες, οὕτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φίλτατά ἐστι.

Ex. 70. Verily the many words of fools are wearisome to the wise. Opportunity tries (κρίνω) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep homeward, to-day he sacrifices to the gods, to-morrow morning (*lit.* early) his journey must be again (from) home. Why are you come hither, and from whence, O Sōcratēs? And yet this affair must be the cause of blows to the slave, for his master is envious and crabbed. Homer says (that) the (men) before were much stronger than the (men) at-that-time. Where is now that virtue and that great soul which was once (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; be not, then, ignorant and slaves.

Ex. 71. ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταί, ὥς ἄρα οἱ θεοὶ πολλοὺς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοὶ ἑαυτοῖς αἴτιοι εἰσι τοῦ κακοῦ οἱ ἄνθρωποι τὸ πολὺ.

ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ὡς πολλοὶ δὴ ἄκουτες ἀμαρτάνουσιν, ἐκὼν δὲ οὐδεὶς. τὰ δώδεκά ἐστι δις ἕξ, τρὶς τέσσαρα, τετράκις τρία. ἐνταῦθα μῦθον δὴ τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως ὁ οἱ βροτοὶ τὴν ἀρχὴν τέσσαρας χεῖρας εἶχον καὶ πόδας αὐτὴν τέσσαρας, ἐπειδὴ δὲ βιαίότατα καὶ ἀσεβέστατα ἔργα ἔπραττον, ὁ Ζεὺς τέμνει αὐτοὺς δίχα καὶ παύει τὴν ὕβριν. οὐδὲ μὴν πάνυ ῥάδιον ἔργον ἡ ἀρχή, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχῇ ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἶτα Βοιωτοὺς φεύγετε ὅ οἱ Σπαρτιᾶται ἐστε; σοφὸς μὲν εἰ ὡς ἀληθῶς, ὦ Θρασύμαχε, καὶ δεινὸς ῥήτωρ, ὅμως δὲ, νέος γὰρ εἰ ἔτι, οὐπω πάντα μανθάνεις, ἔστι δὲ ~~ἡ~~ μικρόν τι ὃ καὶ σὲ λανθάνει αὐτόν. τέως μὲν συγῇ ἐβαλνομεν ἅπαντες, εἶτα ἱππέας τινὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ βοή ἦν καὶ φόβος ἀμφοτέρωθεν.

✓ Ex. 72. 'Not once nor twice only, but often Plato said 'this, that injustice is a far greater evil than any pain. 'Whoever simply tells the truth and shows his own honest (ἀπλοῦς) judgment, him, O Athenians, you should consider the best orator. 'While it is still light we must each do our tasks (ἔργον), but at night let us enjoy (ἄγω) leisure, and may there be much sport and laughter of old and young together. 'Certainly Sōcratēs always did the work of a good citizen well and manfully (ἀνδρείως), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (φυλάσσω) the laws. 'You tell me, indeed, where and when you heard these things; but not who you are yourself, and whence you are come hither. / And now this toil again is in

¹ Gr. 876, 8; ² 858 a; ³ 544 a; ⁴ 736 (731 a).

vain for us, for the boys are already out-of-doors; truly the husbandmen leave their home very early. 7 The (men) of old used to go on an expedition "en masse," whenever there was occasion; but we (do so) only with a small, and not altogether the best, part of the citizens. 8 Almost all were fleeing, the heavy-armed with difficulty, and the Thracians more quickly; but the Spartans by no means (fled), but remained on the spot.

XIV. VERBS IN -ω.

ACTIVE VOICE.

75. *Formation of Tenses.*

Greek verbs are divided into two classes, Gr. 267. The verbs in -μι are the oldest, and show the origin of inflections most clearly; but as the verbs in -ω are more regular, we treat of them first.

301 There are regularly six tenses in the active voice, Gr. 262 (264 b). The aorist, i. e., the indefinite, tense (ἀόριστος, from the negative particle ἀ and ὀρίζω) answers to the English preterite, "I wrote," "I saw." It is one great advantage which the English and Greek verbs have over the Latin, that they possess distinct forms for the two different meanings of the Latin perfect; *scripsi* = *I wrote* or *I have written*. The Greek aorist is sometimes used where we should use other tenses in English, Gr. 700-708.

The Greek tenses distribute themselves, according to their formation, into three pairs; and the members of each pair differ chiefly in the matter of the augment. Thus, the present and imperfect may be classed together, the future and aorist, the perfect and pluperfect.

page 311 read

It has been stated already (§ 19 R.) that the tenses mark distinctions of time in the indicative only. In the other moods they can only express "kind" not "grade" of time, marking the distinctions stated in Gr. 696 b. Cf. also Gr. 263. § 21

Since every action may be either past, present, or future, and may be viewed as a *process*, a *completed act*, or a mere *undefined fact*, it is clear that any verb to be faultlessly synthetic must provide at least *nine* tense-forms in the indicative. By referring to Gr. 696 a, it will be seen that the Greek is deficient in but two of these forms.

824
825- Tenses which represent the action as a process, may also suggest the *inception*, or *details*, or *habit* of action (Gr. 697, 701, 702); those which state the mere fact of action, may also present the action *taken as a whole*, or the *single act*, or even the *finished act* (Gr. 705, 706). § 36-7 § 22 c

It is evident from Gr. 716 a fin. that it depends on the *view taken by the speaker or writer* what tense he shall employ.

must begin and finish in one cry.
Conjugations of the Verbs in -ω.—Gr. 324. 309 cry.

76. Verbs may be divided into three conjugations, according to the final letter of the stem, Gr. 324².

The verbs of the vowel conjugation are contracted (in the present and imperfect tenses only) if the characteristic is *α*, *ε*, or *ο*; they are uncontracted if the characteristic is a semivowel (*ι* or *υ*) or a diphthong.

The verb-stem is often obtained by dropping the

ω of the present; but sometimes the present has altered the original stem, which is then discovered by a comparison of the other parts of the verb and of kindred words. Thus the stem of *τίπτω* is not *τυπτ*, but *τυπ*, as is seen in the verbal substantive *τύπος*; similarly *φυλακή* shows that *φυλακ*, not *φυλασσ*, is the stem of *φυλάσσω*. In such cases the verb is classed according to its proper characteristic, notwithstanding the altered characteristic of the present tense.

NOTE.—In the following grammar lessons the student will follow up all references which may be incorporated with the text of the Grammar, and will notice *minutely* the formation of every example furnished. Statements concerning the middle voice or -μ forms are to be omitted, of course, at present.

77. *Future Act.*—Gr. ^{412, 413} 372, 373; paradigms, 271, 315-326 282; synopses, 285-296. The liquid futures contract according to rules given in Gr. 32, 34. 37-39

The absence of the subjunctive and imperative in the future is obvious. All that such forms could possibly signify is expressed in other tenses of these moods. For the same reason the future infinitive is rare, and the future optative of little use. Hence the indicative and participle are the forms of this tense usually met in Greek authors. 428, 429, 430, 431 (1002 & 7)

✓ 78. *Aorist Act.*—Gr. ~~380-382~~ 380, omitting the Rem.; 389c paradigms, 272, 283; synopses, 285-290, 293-296 (312 + R. a). Review Gr. ^{392, 393} 268 b, 705, 706. 316.

On both fut. and aor. formation, "Prim. Phil." cap. v., 1-9, 14. 327

806 79. *Exercises on the Future and Aorist Active of Verbs in -ω.* 433

Ex. 73. κοινὸς ἰατρός σε θεραπεύσει χρόνος. ὥσπερ ἔφη σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρίνει ὁ θεός. πολλὴ φάνηται

ὑδωρ φθερεῖ τὴν γῆν, μέτριον δὲ ἀφθόνοὺς φύσει τοὺς καρπούς. τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὠνόμασαν οἱ ποιηταί. πάντων ποιητῶν μάλιστα Ὀμηρον ἐθαύμασα, δεύτερον δὲ Σοφοκλέα. ⁹¹⁴ τοὺς ἀνδρας μᾶλλον ἢ σφετέρᾳ ἀργίᾳ ἔσφηλεν, ἢ τὸ ἐκείνων θάρσος. οἱ ποιηταὶ ἄδουσιν ὥς ὁ Κάδμος καὶ ἡ γυνὴ αὐτοῦ Ἀρμονία ὀφειὺς ἠλλαξαν τύπον. οὐκοῦν ἂν δουλείαν ἀμύναιτε τῇ πατρίδι; ἡμεῖς αἰεὶ σώφρονα καὶ μέτριον βίον ἀσκήσωμεν. οὐπω γῆν Ἀττικὴν γῆν ἐπάτησα. ὁ θεοὺς ἐχθρὸς οὗτος Αἰσχίνης πλανήσει ὑμᾶς τοῖς ῥήμασιν, ὧ Ἀθηναῖοι, καὶ πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκάων. μηδὲν ἔστω οὕτω μέγα, ὃ σε ἐκάρει μείζον ἢ πρέπει. οἱ κακοὶ οὐποτ' εὖ πράξειαν ἄν. τὸ φῶς τόδε ἀνθρώποις ἡδιστον βλέπειν.

Ex. 74. While he still sees this light of day I will count no mortal happy. ² Etëoclës and Pölyneicës slew each other. ³ To-morrow Prötagöras will interpret the verses of Homer. ⁴ Aristēides never did an unjust thing. ⁵ Who would not count him worthy of the greatest honor* who saved our city? ⁶ This man wronged and insulted many whom the state counted worthy of honor. ⁷ May the time soon come when the Romans will chastise this insolence. ⁸ Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? The wise and just orator must not counsel the pleasantest, but the best things. ¹⁰ Why would you not defend us, O friends? ¹¹ Already the enemy are cutting the trees and carrying off (*ἀρπάζω*) the sheep and the

¹ The irregular verbs can usually be traced, as here, through the index, Gr. 451.

² Gr. 578.

Formation 363-65, 367; 446, 447, 449; *reference only* 455-58.

Paradigm 317. Synopsis 327-43 (omit)
VERBS IN -φ ACTIVE VOICE. 327 (omit)

corn. Let the physician lull the pain to rest with certain leaves and drugs.

80. *Perfect and Pluperfect Act.*—Coarse print of Gr. 318-321; all of 385, 386 a, b; paradigms, 273 (268 b); synopses, 285-289, 290 (319 b, 386 c), 291, 295, 296. On κέρπυα (κρίνω) see Gr. 433 N.; learn the list.

The impv. perf. is found chiefly in preteritive verbs (Gr. 412); or to express a command that something be *decisive* or *permanent*,—cf. Eng. "Begone."

Instances of reduplication are seen in Latin, as *tendi* from *tendo*; also in Eng. *did* from *do*.

The statement of Gr. 706 is especially true in the subjun. and opt. moods, which are rarely used in the perfect tense:

81. *Second Aorist, and Second Perfect and Pluperfect.*

Besides the common formation of the aorist and perfect, there is another which is found in some of the older verbs, differing from the former much as the old (sometimes fancifully called "the strong") preterite in English differs from the new (the "weak"); e. g., *found*, *broke*, contrasted with *blinded*, *baked*. It is seldom that both forms of the aorist and perfect belong to the same stem; but when this is the case they are either mutually supplementary (Gr. 301, 302, 305), or belong to different periods of the language, or there is usually some difference of meaning—the second aorist and perfect inclining to an intransitive or passive signification. This tendency of the older form to take an intransitive sense is observable in some of the English verbs which possess both forms

of the preterite; e.g., *awoke, awaked; hung, hanged; hove, heaved; clove, cleaved.*

Formation, Gr. 383, 387 (on p. 129 only); paradigms, etc., 276, 277; 291 (338), 293 (310 d), 294, (387 b). The second perfect is the regular formation for labial and palatal stems.

The interchange of "hard" vowels spoken of in Gr. 25 can be better understood by remembering that they have all arisen out of an original *a*, which is still found in Sanskrit. Cf. "Prim. Phil.," App. (2), (i).

The advanced student will be interested in now reviewing the formation of the verb in "Prim. Phil.," cap. v., 1-16.

In subsequent

✓ 82. *Exercises on Active Voice of Verbs in -ω*, notice the exact relation of thought expressed by the tenses. Consult carefully Gr. 705-708, 714-716.

Ex. 75. Οὗτος ὡς ἀληθῶς εὐδαιμονήσῃ ⁸²⁷ ὅστις ⁸²⁸ τὸν σῶφρονα βίον τοῦ ἀκρατοῦς ἡδίστα κέκρικε. Κόνων τοὺς Ἕλληνας ἠλευθέρωσε καὶ τὰ τῆς πατρίδος τεύχεα ὤρθωσεν. οὐδεὶς ἡμᾶς πείσει ⁸²⁹ ὡς ὁ τῶν θεῶν βασιλεὺς τὸν ἑαυτοῦ πατέρα ἔδησεν, καὶ τοιαῦτα ἔδρασεν οἷα ἂν οὐδὲ οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἰρξας τῆς πόλεως, ὃ δέσποτα, τὸν δὲ θάνατον τοῦ σοῦ οἴκου οὐκ εἴρξεις. αὐτίκα ὕσει ὁ θεός, ἥδη γὰρ ἐπτήχασιν οἱ ὄρνιθες. φόνον τοῖς τοῦ πατρὸς φονεῦσιν ἠλλαξεν Ὀρέστης. πένητες ἡμεν, ἀλλ' οὐποτε χρήματα οὐδὲ σῖτον ἠτήσαμεν οὐδὲ ἐκλέψαμεν. ταῖς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῷ πόνῳ ἐλάβομεν¹, μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἢ τῶν τυράννων ὕβρις ἐκίνησε τὸν δῆμον. οὐποτε ὕστερον ἢ μήτηρ τὸ φίλον τέκνον κλινεῖ οὐδὲ

¹ Gr. 295; ² 286 b.

κοιμήσει, οὔποτε ἔωθεν ἐγερεῖ. καλλίστοις νόμοις ὁ Σόλων τὴν πόλιν ἐκόσμησεν. Πολυνέικους νεκρὸν Ἀντιγόνη ἐκλεψε καὶ ἔθαψε. ~~τὰ ἐμὰ κέντησο πάντα.~~ οὐδὲν ἀνθρώποις ~~ἔφιν~~ κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ.

✓ Ex. 76. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. ² Plato and Xēnōphanes did not agree with Homer (in) this¹, that the gods would wrong one another and envy men. ³ Those whom the Athenians have enslaved, let us set free. ⁴ The wise man will not trust to every word, but will examine the proofs. ⁵ Where we sought pleasure and honor, there we found pain and disgrace. ⁶ The temperate man will never insult the unfortunate. ⁷ With such drugs Mēdeiā anointed her gift. ⁸ O father, do not deprive⁹ your son of his fairest hope. ¹⁰ May the ambitious orators not have sold the (interests) of their country to the enemy. ¹¹ Where the way was difficult, the asses stumbled less than the horses. ¹² When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. ¹³ The Syracusans obtained great glory when they conquered the Athenians.

✓ Ex. 77. Ἀντιγόνην, ὅτι τὸν τοῦ ἀδελφοῦ νεκρὸν ἔλυσσε καὶ ἐκόσμησεν, ὁ Κρέων ἐκτείνει. οὐχ ἅπαξ ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχῃ κεκρατήκασιν. πολλάκις ἔπταισεν ἡ ὕβρις καὶ ἡ ὀργή. οὔποτε τὴν σοφίαν ἐπώλησεν ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε τῆς παιδείας¹. εἶτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς τῶν ἀσεβῶν οἴκους δεινотάτῳ πυρὶ ἐφλέξεν. τὰ μὲν θεῖα εἴσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων

¹ Gr. 547 c; ² 723 a; ³ 578 c.

τῶν σοφιστῶν σαφῶς ἐρμηνεύσει ; οὕτως οὖν σκώψει αἰεὶ καὶ ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξομεν ἅπαντες καὶ συγὴν φυλάξομεν ; πολλὰ κεκινδυνεύκασι καὶ πολλοῖς πόνοις ὀμιλήκασιν οἱ στρατιῶται, τέλος δὲ νενικήκασι καὶ οἵκαδε ἤκουσι πάλιν. τὸ τῶν Ἑρμῶν ἐμήνυσσε τοῖς ἄρχουσιν ὁ Ἀνδοκίδης καὶ τὴν ἑαυτοῦ καὶ τῶν ἄλλων ἀδικίαν ἔφηεν, ἦσαν δὲ οἱ τὴν αἰτίαν ψευδῇ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ τείχους ξύλοις καὶ λίθοις ἐπλήρωσαν. τὴν Ἰταλίαν ὄκισαν πρῶτοι Αὔσονες.

✓ Ex. 78. The engines (μηχανή) of the enemy rather frightened than hurt the soldiers. ✓Lycurgus did not fence his city with walls, but with the virtue of the citizens. 3 Let us sacrifice to the divinities such¹ (things) as are (the) custom. ✓Whoever will do just (actions), he shall always everywhere fare well. 3 Alexander crowned the tomb of Achilles. 3 The seers thought it a sign of great evils when Phoebus shook his own sacred island Dēlos. 3 The good (man) should always strive after this most of all, how he shall defend the right (τὸ δίκαιον). 3 Such an action neither could the citizens themselves do willingly (*lit.* willing), nor would the rulers allow it. 3 What in-the-world (ποτέ) shall we say², my friends (ὦ ἄνδρες)? for this is a terrible question which Socrates has asked (*lit.* has asked this a terrible thing). He was a youth then and high-minded (*lit.* minded greatly); but his hopes deceived him, and now old age and disease have taken him.

Ex. 79. μεγάλην ἐλπίδα εἶχον ὥς οἱ πρέσβεις ἤδη τὴν ὁδὸν ἠνύκεσαν. χρόνῳ πέφνηας, ὦ τέκνον, τοῖς μὲν

¹ Gr. 241; ² 720 c.

ἐχθροῖς φόβος, τῇ δὲ μητρὶ φῶς ἡλίου λαμπρότερον. οἱ Λακεδαιμόνιοι μάλιστα τῶν στρατηγῶν Βρασίδαν ἐτι-
μησαν. οἱ μὲν ξένοι ἐπεφεύγεσαν, οἱ δὲ Ἀθηναῖοι ἐτι-
ἐαυτοῖς ἐπεπολίθεσαν¹, καὶ τοσαύτην δύναμιν τῶν πολε-
μίων μόνοι ἤμυνον. νῦν καιρὸς ἐστίν, ὦ ἄνδρες, τὰ γὰρ
ἄκρα λελοίπασιν οἱ πολέμοι. οὐκοῦν τοῦτο λέληθέ² σε,
ὦ θαυμαστότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθὲς, οἱ δὲ πολέ-
μοι ἐκράτησαν; νόσφ καὶ πολέμῳ δεινῶς ἔκαμον οἱ
Ἀθηναῖοι. πολλὰς ἂν εὐροῖς μηχανάς· γυνὴ γὰρ εἰ.
ποῖ φύγωμεν; μόνῳ ἰατρῷ τοῦτό ἐξεστίν, ἀπο-κτανεῖν
μὲν, ἀπο-θανεῖν δὲ μή.

✓ Ex. 80. Then first the young soldier dipped his
spear in blood. What arts, what contrivances could
they not weave? Daedalus invented many wonderful
contrivances. I could never love him who slew my
father. The envy of Zeus smote the leader, Aga-
mēmnōn. Orestes cut his locks (θρῖξ) (as) a sign of
grief. Whither hast thou fled, my father? to what
hope hast thou again trusted? O foolish slave, none
of these things shall escape-the-notice-of your master.

83. Contracted Tenses of Pure Verbs—Active Voice.

As already stated, the verbs in *aw*, *ew*, and *ow* suf-
fer contraction in the present and imperfect tenses. The rules for the contractions are given in Gr. 32, 34,
35; 371. Let the student be able to cite the author-
ity, in one of these references, for each contract form
of the verb.

Paradigms, Gr. 279–281 (active). Learn to give
the inflections double, Gr. 370².

¹ Gr. 295; ² 437, 5.

84. *Exercises on the Contracted Verbs.*

Ex. 81. αἰὲν μὲν ὁ Σωκράτης, τί ἐστὶν ἀρετὴ, ἡρώτα, ἐπεὶ δὲ ἄλλοι ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης μετρίαν ψυχῆς ἔξιν ἀρετὴν ὠνόμασεν. ὥς ῥήτωρ σοφὸς, μεγάλοις ῥήμασι μικρὰς γνώμας ἐκόσμει ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὀργήν. Οἱ Ἀθηναῖοι νικῶν τῇ μάχῃ καὶ τῆς πόλεως¹ κρατοῖεν. Νικίαν καὶ τοὺς στρατιώτας πάντα ἤδη πανταχόθεν ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν² οἴκαδε. τέως μὲν εὐδαιμόνως ἔζη³ ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν ᾤκει, ἔπειτα θεῶν φθόνος ἔλαβεν αὐτόν. οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα ἀλλήλους ἐφιλείτην Πυλάδης καὶ Ὀρέστης. ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδα, παῖδας, γυναῖκας. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιοῖ δὲ τὴν πόλιν ἔσωσεν; οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω.

Ex. 82. 1 We ask justice, not pity; our pay, not a gift. 2 The Spartans must neither flee themselves, nor allow others (to flee). 3 We should count worthy of honor those who honor old-age. 4 Thence flow many springs of pure water. 5 All the young among (*lit.* of) the Athenians were then absolutely breathing fire. 6 We all seek happiness, but only he who practices virtue is truly happy. 7 Cimōn, the son of Miltiades, was freeing those whom the Persians had enslaved. 8 Some of the philosophers say that the blood, others that the breath, is that with which we think (*φρονέω*); but the best agree with Plato, that (ὥς)⁹ the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

✓ ¹⁰⁵⁷ 1 Gr. 881; 2 581; 3 ~~400, 3, 371 b~~; 4 371 c. 5 Why better than *δοτε*?

XV. VERBS IN -ω.

PASSIVE VOICE.—Gr. 264 a, 693.

85. *Formation of Tenses.*

The tenses of the passive voice, as those of the active, are all formed from the verb-stem; but as the same modifications of the verb-stem appear in several of the tenses, it is convenient to consider these modifications to be made once for all in some one tense, and to present the allied tenses as if formed from this; e. g., the pres. pass. from the pres. act., the perf. pass. from the perf. act., etc.

Middle and passive endings, Gr. 354–363 (687).

86. *Formation of pres. and impf. mid.-pass.*, Gr. 369, 270; synopses, 290–296.

Formation of perf. and plup. mid.-pass., Gr. 284, 388, 389, ~~391–393~~; synopses, Gr. 285–287, ~~288 (390), 290–296.~~ 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Formation of aor. and fut. pass., Gr. 264 a, 275, ~~278, 395–397~~; synopses, ~~285–296.~~ 377 *Formation of the fut. perf.*, Gr. 394, 274; synopses, 285, 287, 289, 292, 293.

87. *Exercises on the Passive of Verbs in -ω.*

✓ Ex. 83. τοῖς τῶν ἄλλων κακοῖς παιδευόμεθα. Πυθαγόρας πρῶτον ἑαυτὸν φιλόσοφον ὠνόμασεν, οἱ δὲ παλαιότεροι σοφοὶ ὠνομάσθησαν. οὗτοι δικαίως ἀνδρεϊότατοι κρίνονται, οἱ τὰ τε δεινὰ καὶ ἡδέα σαφέστατα γινώσκουσι. ἐκάστῳ τῶν πολιτῶν τὸ ἴδιον ἔργον ἐτάχθη¹. τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὦ βασιλεῦ, πάντων δὲ πέπρακται² τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς Ἕλλησι μεμίσηνται;

¹ Gr. 428, 9; ² 428, 6.

οὐχ ὅστις πλεῖστα, ἀλλ' ὅς τὰ βέλτιστα λέγει θαυμάσθησεται. ἐπεὶ τῇ σάλπιγγι ἐσημάνθη, εὐθὺς ἤλαυνον οἱ ἱππεῖς, οἱ δὲ ἄλλοι ὡς τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείσεται ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλῳις λιμέσιν ἐκεκόσμητο.

Ex. 84. He¹ who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. Let the enemy be pursued in all directions. The brave will remain there where they have been placed, and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophoclēs is buried (*perf.*). The occasion was such as shows who have been best educated, and who are the wisest and bravest. Of the Grecian poets, Homer and Aeschylus and Sophoclēs are most admired. Of the cities of Sicily, Naxōs was first founded by the Chalcidians (Χαλκιδεύς), and afterward Syracuse by the Corinthians. Whatever your friend will command shall be (*lit.* have been) done.

Ex. 85. τότε πρῶτον τὰ ἡμέτερα δόρατα συγγενεῖ αἵματι ἐβάφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἱμάτια ἐκλάπη², πολλὰ δὲ καὶ ἐφθάρη³ ἀπλῶς. οὐποτε ἐκεῖνος κακὸς φανήσεται. ἀμφοτέρωθεν μάτην³ ἐρρίψαν οἱ λόγοι. πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα. ἤξει ποτὲ χρόνος, ἐπεὶ οἱ νῦν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυβήσονται. οὐ σοὶ μόνῃ βροτῶν ἄχος ἐφάνη, τέκνον. ὁ μὲν οὖν Ἰουδαῖος τὰ ῥήματα, ἃ ἐνθάδε ἐγράφη, ἐρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει ὑστερον ἀγορεύει.

¹ Gr. 810 a; ² 334; ³ 552.

✓ Ex. 86. / The wretched Olynthians were scattered everywhere from home. / He who injures others will be injured himself. 3 At length thou didst appear (*lit.* wast shown¹), O dearest light of golden day. α When the youth was already all but (*ὅσον οὐ*) winning, he was tripped up, and the slower runner obtained the prize. 5 When he was seized, the figure of *Prōteús* was often changed; at-one-time he appeared a bull, at-another a dog, at-another a bird. 6 They who were nourished by the same mother are now most hostile to each other. 7 No one knows where the great leader was buried.

88. Contracted verbs, mid.-pass. voice, Gr. 279–281.

υ

89. *Exercises on the Contracted Verbs. Passive Voice.*

Ex. 87. Τὸ μὲν πάλαι ἔργον ἡσκεῖτο, νῦν δὲ λόγος. οἵπερ χθὲς ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἴσως κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτεῖρεται, ὁ δὲ πλούσιος φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται. φιλοῦνται μὲν οἱ τοὺς ἄλλους φιλοῦσι, μισοῦνται δὲ οἱ μισοῦσιν. ἦν νῦν Σικελίαν καλοῦμεν, πρότερον Τρινακρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεῖα φρονήσεως μᾶλλον ἐτιμᾶτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα, ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεται γε, ἧς πρέσβεις ἤκομεν ἐνθάδε. δικαίως ὑμεῖς, ὦ Ἀθηναῖοι, τῆς καλλίστης τιμῆς ἡξιούσθε, οἳ γε τοιαῦτα ἔργα ἐδράσατε καὶ δουλείαν ἡμύνετε τῇ Ἑλλάδι. τῆς σῆς βουλῆς μήποτε στερηθέημεν. πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν.

Ex. 88. He who loves others always is, and should be, loved himself. Many are conquered more from

¹ Gr. 291, 414.

their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausōnia. Not the unjust but the just must at last receive the prize and be crowned. All things are sold at Athens; corn and sheep and wine and oil, and the voice of Aeschines. Since every vacuum (κενόν) is immediately filled up, the ancients said that a vacuum is 'hateful to nature. Then (ἄρα) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. At Athens there was then great fear of sedition and revolution (πράγματα νεώτερα); all (things) were being moved and disturbed.

XVI. MIDDLE VOICE.

✓

90. *Different Uses of the Middle.*

The Greek verb has a third voice resembling the passive in many of its inflections; which is called the middle voice, as it partakes of the nature of both the others, Gr. 687-690.

Besides these principal uses, the middle has other idiomatic uses which must be learned by observation. In general, it may be said that the middle differs from the active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the active is *objective*. Thus ὀρίζω is strictly "I limit by outward act" = "I mark out," but the middle ὀρίζομαι is "I limit to myself mentally" = "I define." In many cases, however, it is mere matter of usage whether the active or middle should be employed; just as in other cases it is difficult to decide whether the word employed is to be

¹ Gr. 731 a.

considered a middle or a passive. Several verbs have no middle voice, but supply its place by the active with the reflexive pronoun.

We find something analogous to the middle in the use of several Latin passives, such as *vertor*, I turn myself; *fallor*, I deceive myself; *lavor*, I bathe. It has even been maintained that this was the original force of the passive both in Latin and Greek, and that the common passive use is merely derivative, as in the case of the French and German reflexive verbs. Compare such phrases as "se manger," "se trouver," "se faire," "sich freuen." Cf. "Prim. Phil.," cap. v., 25-28.

91. *Aorist and Future of the Middle.*

The only forms peculiar to the middle voice in Greek are those for the aorist and future, and even the future is often used with a passive signification, Gr. 412 b. The present, imperfect, perfect, and pluperfect are the same in the middle as in the passive, Gr. 264 a.

Formation, Gr. 372, 373, 380-383; 271, 272, 282, 283. Synopses, Gr. 286, 288, 290, 296.

✓ 92. *Exercises on the Middle Voice.*

Ex. 89. τοιαῦτα ἐβούλευσεν ὁ Φωκίων, ὕστερον δὲ καὶ οἱ ἄλλοι ἐβουλεύοντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ. ἡμεῖς μὲν ἔωθεν ἐστείλάμεθα, οἱ δὲ πολέμοι, ὥς ἔμαθον τὴν ὁδὸν, καὶ αὐτοὶ οὐδὲν ἤσσουν ἐτάξαντο. πῶς γὰρ οὐκ ἀδικώτατος εἶ, ὃς νέαν καὶ καλὴν γέρων ἄγει; πόλεμον αἰρόμεθα¹, ὦ ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἶον τὸ πρὶν ἡρόμεθα¹. τίνα μᾶλλον τούτου στρατηγὸν αἰρησόμεθα ὃς τὰ τῆς πόλεως ἡμῶν ὥρθωσε; ὅστις

5th
μαγνηταί

¹ Gr. 382 R. a.

ἄρα τοὺς πολίτας δουλώσεται καὶ ὡς ἀληθῶς τύραννος φανείται, τοῦτον ὑμεῖς μακάριον νομείτε¹. οὕτως οὖν πάννυ ἐκρατήθησαν τότε οἱ Ἀθηναῖοι, ὕστερον δὲ οὐ πολλὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἰτεῖτε καὶ οὐ λαμβάνετε ὅτι κακῶς αἰτεῖσθε. ὦ πάντων ἀθλιώτατε, ὃς τοὺς μὲν ἐχθροὺς εὖ ποιεῖς², τοὺς δὲ φίλους αὐτῶν ἐχθίστους πεποιήσαι. αἰεὶ μὲν, ὦ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὅμως οὐδεὶς βροτῶν πέφυγε. ἐν ταῦτα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἔμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.

✓

Ex. 90. / The goddess clung to the knees of Vulcan and entreated a gift. 1 Why should Charmides have his son taught (to be) a good horseman, but not a good citizen? 2 He is such an one as would reverence neither his parents nor his king, but love and admire himself alone. 4 He has never tasted true pleasure who has not shunned pleasure. 5 The horsemen were next (*lit.* held themselves) to the hoplites. 6 When we (had) bathed and anointed we began our dinner; but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep. 7 Anytus and Mēlētus indicted Socrates, and persuaded the people that he was (*lit.* is) worthy of death⁴. 8 Prōmētheús was always benefiting mortals, but he could only procure pains and toils for himself (as) a reward for his humane disposition. 9 The Syrians do not even yet forget the death of Adonis (st. Ἀδωνιδ), but still even now bewail him. 10 We must ransom our friends whom the enemy are guarding, and at the same time let us recover the dead bodies. 11 Iphicratēs hired the army

¹ Gr. 376; ² 544 a; ³ or Gr. 731 a; ⁴ 584 e.

of Charidēmus, for this Charidēmus used to let-out himself and his soldiers.¹ The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

93. Exercises in Deponent¹ Verbs.

Ex. 91. Δικαίως τούτους λυπηροτάτους ἡγούμεθα, οἵτινες τοὺς ἄλλους αἰτιῶνται αἰεὶ, τῶν δὲ σφετέρων ἀμαρτιῶν λανθάνονται. πάντως σοὶ χαριεῖται ὁ βασιλεὺς, τῷ σῷ γὰρ πατρὶ ἰάθη² ποτέ. ἐπειδὴ τὴν θάλασσαν ἐθεάσαντο, εὐθὺς ἤσθησαν θαυμαστῶς καὶ ἡσπάσαντο ἁλλήλους ἅπαντες. οὐκ ἐβιάσθην ἀλλὰ ἐκὼν εἰπόμην καὶ ἐχαριζόμην τῷ ἀνθρώπῳ. πολίους βροτοὺς ἐθεασάμεθα τότε, ὦ φίλε, πανταχῇ γὰρ ἐστρέφοντο καὶ ἤλλοντο³ καὶ πᾶν σχῆμα ἐμιμοῦντο⁴ τοῖς σώμασιν. σχεδὸν γὰρ πάντες οἱ ῥήτορες ἀδίκως τῇ τέχνῃ ἐχρῶντο⁵, ὅμως δὲ οὐ τὴν τέχνην ἐμέμψαντο ἀλλ' αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. πολλὰ ἄδिका καὶ ἀσεβῆ ἔργαστο ὁ ἀνὴρ ἐκεῖνος. πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἢ οἱ πρότερον εἰργασμένοι εἰσίν. τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἰργασται τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστα ἐστίν.

Ex. 92. They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles. There are those who think the gods harsh and terrible, and so pray to them as to enemies from fear; but there are those who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors, and lead and force their inferiors. We not only use our senses,

¹ Gr. 413, 692; ² 415; ³ 382 R. a; ⁴ 415; ⁵ 335 Exc., 371 c.

but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned(up) all the evils of life, the wretched man prayed¹ to the gods (for) death. [Whether] is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods; they favor the enemy and do not hear our prayers.

XVII. VERBS IN -μ.—Gr. 403.

94. The verbs in -μ are comparatively few in number; but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflections. Compare the Latin verbs *sum* and *inquam*, and Eng. *am*. 311 *Read*.

Formation of Tenses.

95. The verbs in -μ differ from verbs in -ω in the pres., impf., and 2d aor., Gr. ~~309~~ 385 (311 *Read*)

On formation of ἵστημι (στα), τίθημι (θε), ἵημι (ε), Gr. 332; δέκνυμι, κεράννυμι, 407. Cf. also Gr. 336.

For other peculiarities, Gr. ~~400-402~~ can be consulted.

The tenses which follow the ω conjugation are formed from the verbal stem regularly, thus:

st. στα (στάω),	fut. στήσω.
st. θε (θέω),	fut. θήσω.
st. δο (δός),	fut. δώσω.
st. δεικ (δελκω),	fut. δελξω.

¹ Gr. 547 d, 555.

die. 96 pres. act. 2nd ind. 329-332, 476:

cf 414-19

333-35

VERBS IN -μ.

4141 - 19

4141 - 81

Even in tenses which properly belong to the conjugation in -μ we occasionally meet with forms which belong to the conjugation in -ω, as if from *τιθέω*, etc.

96. Paradigms, active only, Gr. 297-300, 301-304.

For *διδούς*, Gr. 156 Exc. b; for tenses which follow the -ω conjugation, Gr. 403, 2, 4, 5.

The shortening of the vowel in the dual and pl. of the 2d aor. (*ἔθeton*, *ἔδοτον*) is irregular, Gr. 401 n. As *δείκνυμι* has no 2d aor., the irregular *ἔφυν* (or *ἔδυν*, Gr. 408, 16) from pres. *φύω* may be given as an example of the 2d aor. in *υ*. With regard to their meaning, *ἔστην* and *ἔφυν* are examples of the intransitive force of the 2d aor., *I stood*, *I grew* or *was born*; while the 1st aor. retains the transitive sense, *ἔστησα*, *I placed*, *ἔφυσα*, *I produced*. In both verbs the perfect and pluperfect have the intransitive force¹, *ἔστηκα*, *I have taken my stand*, *I stand*, *εἰσθήκειν*, *I stood*; *πέφυκα*, *I am by nature*. The aspirate of *ἔστηκα* represents the reduplication (*σε-στηκα*), contrary to Gr. 319 Exc. b. Besides the regular inflections of the perf. we find a shorter form used for the dual and pl. of *ἵστημι* and some other verbs, viz.: d. *ἑστάτον*, pl. *ἑστάμεν*, *ἑστάτε*, *ἑστάσι*, and plup. *ἑστάσων* for *ἑστήκεσαν*, Gr. 409 (305).

97. Paradigms, mid. and pass., Gr. 297-302.

For tenses following conjugations in -ω, Gr. 403, 2, 4, 5.

The stem-vowel is irregularly shortened in the perfects *ἑσταμαι*, *δέδομαι* (act. *ἑστηκα*, *δέδωκα*), and in the aor. *ἐτέθην* (perf. *τέθειμαι*). The *θ* of the verbal stem is replaced by *τ* in *ἐτέθην* for *ἐθεθην*, Gr. 65 + c.

¹ Gr. 416, 1 and 3.

98. *Exercises on the Verbs in -μι.*

Ex. 93. σοφωτάτους νόμους ἐθέτην Μίνως καὶ Λυκοῦργος. οἱ Πλαταιεῖς ἐκράτησαν τῇ μάχῃ καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἐκόντες ἑαυτοὺς Πέρσαις ἐδεδώκεσαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων νόμους ἔθετο. Μῆδεια Ἰάσονι φάρμακον ἔδωκεν ᾧ τὴν τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἀνθρώποι ἀλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους τεθείκασιν. οἱ θεοὶ νικῆν ἡμῖν διδώσιν. ἀνδρὸς νοῦν οἶνος ἔδειξεν. ὅσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι. Ἡράκλειτος ἔλεγεν ὅτι οὐδέποτε οὐδὲν ἔστηκεν ἀλλ' αἰεὶ πάντα κινεῖται καὶ ρεῖ. ἐνταῦθα ἔστημεν καὶ ἐθεασάμεθα τὴν μάχην. τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοῖς δὲ νόμοις πείθου. μὴ θῆσθε νόμον μηδένα, μηδὲ βουλευέσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε.

Ex. 94. Zeus appoints (τίθημι) all things as is best. Minōs laid-down for the Cretans laws which his father Zeus had given him. He who orders (*lit.* inhabits) his own house well, must also settle well the affairs of the state. Many account the pleasures of the belly (the) measure of happiness. Agēsilaus set-up (*mid.*) a trophy when he (had) put-to-flight the enemy. I wish the trumpets would give the signal of battle. Prōmētheús the (son) of Iapētús steals and gives to mortals the fire of the gods. These barbarians shall not even show the way or give water to any stranger. How could he put right (εὔ) the affairs of the state, who has not even ordered his own house right?

Ex. 95. ἵππους ἔξευξε πρῶτος Ἐριχθόνιος. ἡ αἰδὼς μέγα βλάπτει καὶ μέγα ὀνύησι τοὺς ἀνθρώπους. πάντες ἀ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ

ἥδιστα ἐργάζονται. ἦν αὐτὸς οὐκ ἔχει, πῶς ἐτέρῳ δώσει ἀλήθειαν ὁ σοφιστής; ὕδωρ οὐ μίγνυται ἐλαίῳ, οὐδὲ τῷ ψευδεὶ τὸ ἀπλοῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθίσκονται, οἱ δὲ ἄδικοι ἄνθρωποι καὶ τοὺς νόμους θήσονται ἀδίκους. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται αἰεὶ, καὶ ὅλαι ἐστᾶσί τε ἅμα καὶ κινούνται. τὰς ψυχὰς τῶν πολιτῶν φόβων ἐπίμπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὥς αἱ Σειρήνες καλλιόστην φωνὴν ἰᾷσι καὶ φθειροῦσι τοὺς βροτούς. τοῖς βροτοῖς αἰεὶ λύπαις κεράννυνται ἡδοναί. Τισσαφέρνης, ἃ ὤμοσε¹, εὐθὺς ἐψεύσατο. ὀλώλαμεν², ὃ φίλαι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν. ὃ παῖ, γένοιο πατὴρ εὐτυχέστερος, τὰ δὲ ἄλλ' ὁμοῖος καὶ γένοι' ἂν οὐ κακός. γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις.

✓
Ex. 96. Not only the water but even the wine was being frozen with the cold. There are (things) which can (*lit.* could) be more easily broken than bent. Let the children strew the way with roses and other flowers. Disease and pain will one day (*ποτέ*) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit.* for) he does not eat his food with pleasure (*ἡδέως*). When I was strong, O Athenians, said Nicias, I helped you much; but now disease and pain are wasting (*φθείρω*) my strength, and I must lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*ἀδν.*). Know this, then, that the gods will destroy him who has broken the oaths which he swore. In Thæætētus, spirit and intellect and passion were finely mixed.

¹ Gr. 442, 9; ² 442, 8.

XVIII. IRREGULAR VERBS IN -ω.

99. *Classification of Irregularities.*

As it has been already remarked, the more common a word is, the more liable it is to contract irregularities—results of that *negligence* which familiarity tolerates—whether it be Greek, Latin, or English. Accordingly the Greek irregular verbs are those verbs which will be most frequently met with in reading Greek authors, and for this reason they deserve especial attention. All forms or uses of the verb which could not be arrived at by the rules given hitherto, are here reckoned as irregular. These irregularities, of many of which we have already had examples, may be classified under four heads :

I. Irregularities of meaning, Gr. 412–416.

II. Irregularities of inflection, Gr. 319 N., 321, 342, 408, 419.

III. Irregularities arising from the alteration of the stem, Gr. 325–332.

IV. Irregularities arising from the employment of more than one stem, Gr. 333.

The third head embraces, besides those referred to above, the following :

1. Change of stem by *metathesis*, Gr. 340, as *μολ*, 2d aor. *ἐμολον*, becomes *βλο* (for *μλο*, Gr. 53 D) in pres. *βλώ-σκω*. Cf. L. *sper(n)-o*, *spre-vi*.

2. Change of stem by *syncope*, Gr. 339.

3. Change of stem-vowel : in 2d aor., as *στ. τρεπ*, 2d aor. *ἔτραπον*, Gr. 334 a ; in fut., as *στ. λαθ*, fut. *λήσω*, Gr. 326* ; in perf., as *στ. πεμπ*, perf. *πέπομφα*, Gr. 334.

4. Addition of *ε* to verbal stem: in fut., as *st. βουλ(ε)*, pres. *βούλομαι*, fut. *βουλ-ήσομαι*; in perf., as *st. νέμ(ε)*, pres. *νέμω*, perf. *νενέμ-ηκα*, Gr. 331². For similar wavering between vowel and consonant stems compare L. *fulg(e)o*, *fulsi*, *fulgēre* or *fulgère*; *or(i)or*, *oritur*, *oriri*.

100. Exercises on the Irregular Verbs.

Ex. 97. οἱ Τυνδαρίδαι¹, Κάστωρ καὶ Πολυδεύκης, Διόσκουροι ἐκλήθησαν². δίκαια πέλσεται³ ὃς δίκαια δράσει. ἕκαστος οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγένηται, ἀλλὰ καὶ τῇ πατρίδι. τῶν νόσων πολλὰ φάρμακα τοῖς ἰατροῖς εὖρηται. εἰσὶν οἱ ἀγνοῖα οὐδὲ τὰ δεινὰ δεδίασιν⁴. Θεόπομπός φησιν, ὅτι οὐποτε Εὐρώπη τοιοῦτον ἄνδρα ἐνήνοχε⁵ οἷος ἦν Φίλιππος ὁ Ἀλεξάνδρου πατήρ. ὃς σήμερον θάνατον πέφευγεν, αὔριον οὐ φεύξεται. ἀνάξιος ἄνθρωπος ἐπεὶ ἀρχῆς ἔτυχεν οὐ μετρίως τὴν τύχην ἤνεγκε⁶. πένης ποτὲ ἔζη οὗτος ἐνθάδε, νῦν δὲ τέθνηκε καὶ ἴσα εἵληφεν⁷ ἐκεῖ τῷ μεγίστῳ βασιλεῖ. πολλάκις ἀνόητος νεανίας γέρων ἐγένετο σώφρων, ὃν δὲ οὐδὲ τὸ γῆρας ἐδίδαξεν, τοῦτον ὡς ἔοικεν ἀνοητότατον ἡγησόμεθα. τῶν προτέρων πόνων ἡδέως μεμνήμεθα, τῶν δὲ ἡδονῶν πολλάκις λυπηρὰ ἐγένετο ἢ μνήμη. τῷ Φιλίππῳ οὐχ ὅπλοις μᾶλλον ἢ χρυσῷ ἢ ἀρχῇ ἠύξήθη⁸. Ὅρεστην, ὅτι τὴν μητέρα Κλυταιμνήστραν ἐτίσατο, αἱ Εὐμειδὲς ἤλασαν καὶ ἐδίωξαν.

Ex. 98. Clytaemnestra paid the penalty for (*lit.* of) the murder of her husband, Agamemnon. The truly philosophic (man) will bear the evils of life more easily than others. The Athenians fought with the Corinthians, and took five ships and injured (*τιτρώσκω*) many. When Alcibiades was once wounded in battle,

¹ Gr. 466, I.; ² 420, 5; ³ 447, 13; ⁴ 409, 5; ⁵ 450, 6; ⁶ 319 e; ⁷ 436, 3.

Socrates did not leave him, but brought-him-safe (*lit.* saved him) home (*adv.*). He who is-intimate-with (*χράομαι*) fools must be called a fool. When he had taken and drunk the poison, Socrates covered (*mid.*) his head with his cloak. The generals sailed where the hostile triremes were; but when the sailors saw the number of the ships and perceived that they (i. e., the men) were Athenians, they had no longer any care (*impers.*) for honor (*ἀρετή*), but immediately turned (*pass.*) and fled. He who is truly noble always remembers the benefits he has received (*lit.* what he has suffered well) and is grateful (*lit.* owes a favor), but he has soon forgotten the benefits which he has conferred (*lit.* done well).

Ex. 99. ἐνταῦθα τῷ φόβῳ καὶ τῇ λύπῃ οὔτε ὕπνου ἐλάγχανον ἔτι οὔτε σίτου οἱ τλήμονες. τίς γὰρ οὐκ οἶδεν ὅτι τῶν ἀνθρώπων τούτοις ὅσοι νῦν ἔτι ζῶσιν αἰὲν φθόνος γίγνεται ἢ πλείων ἢ ἐλάσσων, ὅσοι δὲ ἤδη τεθνήσκει τούτους οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἔτι μισεῖ. δὲ δίκαια δράσει τῶν θεῶν φίλων τεύξεται¹. πρῶτος τῶν Ἑλλήνων Πυθαγόρας εἶπεν ὅτι τὸ μὲν σῶμα τεθνήσκειται², ἡ δὲ ψυχὴ οἰχίσηται ἀθάνατος καὶ ἀγήρως. κρατήρος σχῆμα ἔχει τὸ ὄρος ὅθεν πῦρ ἑρῶγε πολλάκις, τότε δὲ καὶ ποταμός τις πυρὸς ἑρῶν³ καὶ πόλεις τινὰς ἐφθειρεν, ὁ δὲ σῆτος⁴ ἐκαύθη⁵ καὶ τὰ δένδρα. ὑμεῖς μὲν, ὦ Λακεδαιμόνιοι, μέλλετε αἰὲν καὶ σκοπεῖσθε, οἱ δὲ πολέμιοι, εὖ οἶδ' ὅτι οὐ μελλήσουσιν ἀλλὰ φθήσονται ὑμᾶς ὡς καὶ πρότερον. κακῶς γηράσει δὲ αὐτὸς οὐκ ἠδέσθη τοὺς πρεσβυτέρους. οὕτω νικῆσαιμὶ τ' ἐγὼ καὶ νομιζομένην σοφὸς, ὡς ὑμᾶς ἡγοῦμαι δεξιούς. τίμι ἂν τις μᾶλλον ἢ τῷ δικαίῳ πιστεύσειεν ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;

¹ Gr. 409, 4; ² 437, 8; ³ 444, 4 a; ⁴ 426, 5 a; ⁵ 200; ⁶ 434, 1.

Ex. 100. It was dark (*lit.* darkness), and the river flowed strong (πολύς). He will never swim who fears the water. The bird took the food in her mouth and flew, as she was accustomed, thither where she had left her young. This has been rightly said, that ungrateful deeds of friends bite the heart more keenly than the serpent's tooth the body. The messenger whom we had sent ran more quickly than the horseman, and came first to Athens. May the Athenians, as is fitting, always bewail him who is buried here; for to none could the city ever owe greater thanks. Thus was the fire of the gods stolen by Prometheus. Xanthippē, whom Socrates married, was the most shrewish (χαλεπός) of women. He must be a fool who laughs and does not know why he laughed.

Ex. 101. χρόνῳ ἔμολες, ὦ παῖ Ἀγαμέμνωνος, ἥδιστον φάος¹ ἀδελφῇ, τοῖς δὲ πολεμοῖσι θανάτου δεινότερον σκότον ἤγαγες². ἡ γὰρ σοὶ ἵξεται ὄνειδος, ὦ δέσποτα, ἐπεὶ οἱ μὲν φίλοι μαχοῦνται καὶ κάλλιστα ἔργα τελοῦσιν, σὺ δὲ ὅν γε ἥκιστα ἐχρῆν μόνος οἶκοι μενεῖς. ἤδη τὴν ὑστάτην ὁδὸν βέβηκεν ἡ τάλαινα καὶ οὐκέτι ἔστιν. τὰ Σόλωνος ποιήματα, ἕως ἡμεῖς πióμεθα³, οἱ παῖδες ᾄσονται. πολλὴν χάριν ἔσχομεν τοῖς ἀνέμοις οἱ τέως ἔπνευσαν ἕως αἱ νῆες οἴκαδε ἦλθον. συγγενὲς αἷμα ἐπεὶ ἄπαξ ἐχύθη⁴, οὐδέποτε ἐπαύσθη ἡ ἄτη ἀλλ' αἰεὶ νέῳ αἵματι ἐτράφη⁵. ἐμοὶ μὲν οὕτω δέδοκται, ὅμως δὲ, ἅπερ ἐκεῖνος βουλήσεται, τοιαῦτα πεπράξεται. πολὺν, οἶμαι, γέλῳτα ὀφλήσεις, ὦ φίλε, ὅτε σε ἡ γυνὴ οἴκαδε ἔλξει ἄκουτα. ἐνταῦθα πολὺ μᾶλλον ἐγγεγερμένοι⁶ ἦσαν οἱ Συρακόσιοι ἐπεὶ τὸν Γύλιππον εἶδον. πῶς ἂν σοὶ ταῦτα δολήμεν ἂ αὐτοὶ οὐκ ἔχομεν;

¹ Old form of φῶς; ² Gr. 424, 1; ³ 435, 4; ⁴ 426, 6; ⁵ 334; ⁶ 451.

Ex. 102. While he lived and breathed, his enemies indeed were silent and his friends lacked nothing; but when he died, immediately both *they* rejoiced and dared such things as (they had) never (done) before, and we are prostrate (*lit.* have fallen). Zeus himself has assigned to mortals their lives, to each such as he willed. Here where we stand, Epameinōndas fell. It has been well said that great painters and sculptors have generally been dissatisfied with their own work (*lit.* that as many as molded or painted any of the great works, for the most part did not themselves please themselves); for they imitated something greater and more divine which they contemplated in their minds. Some hit the mark (*lit.* aim), some missed. The oaks are cut whose shade was so pleasant formerly. A certain youth inquired of his father, "Why has Diōgēnes been thus pelted with stones, while (δέ) the other philosophers are honored?" and he (ὁ δέ) said, "Because a dog's life suffices Diogenes, he is both called Dog, and many use him as a dog."

XIX. PREPOSITIONS.

101. *Uses of the Cases in Reference to Space and Time.*

As the prepositions according to their original nature are adverbs which are prefixed to the different cases in order to define more closely the sense in which they are used, it is necessary to have some knowledge of the uses of the cases in reference to place before the force of the prepositions can be understood.—Gr. 614, 615, 617.

To understand the various functions of the cases, however, it must be remembered that the genitive

form contains two cases and the dative three¹; also that there is in every case a tendency toward a looser or freer use—the last step in this path being the adverbial use.

There is so close an analogy between the uses of cases in reference to the idea of time and the idea of space, that we shall consider both uses together.

I. The accusative in this relation has much the same force as in Latin, implying (1) *motion toward*, and (2) *extension over*. The former use is chiefly found in poetry. Examples, Gr. 550, 551.

In both these uses the English idiom resembles the Greek; thus we say "I came home," "three years she grew," where "home" and "years" are accusatives, the former of "motion toward," the latter of "duration."

II. The name genitive comes, through the Latin *genitivus*, from the Greek γενικός (Gr. 469 b), and is, therefore, applied to that case which denotes the *class* (γένος, L. *genus*) or *family* to which anything belongs; hence, also, the vicarious functions of *origin*, *source*, *separation*, etc. Cf. "Prim. Phil.," cap. v., 32, 40.

In reference to space and time the Greek genitive, therefore, (1) introduces the notion of the *whole* with which a *part* is connected, marking the place and time *within which* something occurs; or (2) it implies *motion from*. The second use is found chiefly in poetry.

¹ This arose partly from phonetic corruption, by which the cases became similar in form, and partly from that extension of their primary uses by which they approached or overlapped one another in sense.—Gr. 557, 594 fin.

(1) *ποῦ γῆς* = L. *ubi gentium*. 'Ρώμη τῆς Ἰταλίας, Rome in Italy, Gr. 590.

τοῦ αὐτοῦ θέρους ἐστράτευσαν, they made an expedition (some time) in the same year, Gr. 591.

Compare the colloquial English "of a morning," "o' nights."

(2) *ποίας γῆς ἦλθες*; from what sort of land did you come?

The adverbial *τὸ λοιπόν*, *τοῦ λοιποῦ*, will illustrate the use of the genitive and accusative in reference to time, *τὸ λοιπόν* being properly "throughout the future," *τοῦ λοιποῦ*, "(at times) in the future."

III. The dative denotes (1) a *point of space* or time, and (2) *rest at* as opposed to *motion to* or *from*. Both uses are joined in the examples, Gr. 612, 613.

Since the same action may be viewed either with reference to the extent of time over which it lasts (acc.), or without reference to the extent of time (dat.), or again with reference to a larger time which includes that which it occupies (gen.), it is evident that it depends on the view taken by the speaker what case he shall employ. Thus we find *τῷ αὐτῷ θέρει*, the same summer, as well as *τοῦ αὐτοῦ θέρους*, within the same summer. the same summer

102. *Other Uses of the Accusative Case.*

The fundamental conception of the accusative seems to have been that of the *direct* object of an action, Gr. 544¹.

In accordance with this conception, though often by an extension of it, are the several uses developed. In addition to those already presented we now notice the following:

Cognate Accusative. This is not only found with active verbs of kindred origin or meaning, as *χαλεπήν δουλείαν δουλεύει* = L. *duram servit servitutem*, but also with passive, and even neuter, verbs, as *πληγὴν τύπτεται βαρυτάτην*, he is struck a very severe blow, *ἀκὴν ἐγένοντο*, they became still.—Gr. 546–547, 555 a.

This accusative has given rise to many adverbial uses, as *μέγα ψεύδεται*, literally, “he lies a great (lie).” Cf. Gr. 552.

The *Accusative of Specification* is joined to verbs and adjectives to show in reference to what they are to be understood. It may be thus said to mark the limit or extent of their action. *κάμνω τὴν κεφαλὴν*, I suffer as regards my head; *παρθένος καλὴ τὸ εἶδος*, a maiden beautiful in respect to her form; *οὐδεὶς ἄνθρωπος πάντα σοφός*, no man is wise in all respects. This accusative is imitated by some Latin writers (cf. *os humerosque Deo similis*, “like a god in face and shoulders”), and is sometimes called the Greek accusative. Cf. Gr. 549.

A DOUBLE OBJECT is found with several verbs which have a double signification, and have a person for the direct object in one sense, and a thing for the direct object in the other sense. Thus, in the sentence “I teach the boys music,” “teach” in the sense of “instruct” takes an accusative of the *person*, and in the sense of “impart” an accusative of the *thing*; but from the ambiguity of the word “teach” both accusatives may be combined in one expression. So in Latin and Greek, *pueros musicam doceo*, τοὺς παῖδας τὴν μουσικὴν διδάσκω.

In the passive construction the thing remains in the accusative. *τὴν μουσικὴν διδάσκειν*, I am taught

music; so in Latin, *Cato rogatus est sententiam*, Cato was asked his opinion. Cf. Gr. 553-555.

103. *Exercises on the Uses of the Cases.*

Ex. 103. Ὁ Ξενοφῶν τὴν πλατυτάτην ὁδὸν ἤγαγε τοὺς στρατιώτας. πατὴρ ἐμολεν ἀρχαῖον τάφον¹ Ὁρέστης. ψευδόμενος οὐδεὶς λανθάνει πολλὸν χρόνον. τῶν² Ὀλυμπίαςιν ἢ Δελφοῖς χρημάτων κινήσουσιν οἱ Ἕλληνες. χειμῶνος ὥρα ἔπλευσεν ὁ στρατηγός. πᾶσαν ὕβριν ὑβρίσθη ἢ τάλαινα. ὅστις διαβολαῖς πείθεται ταχὺ, πονηρὸς αὐτός ἐστι τοὺς τρόπους. ἡ πόλις ἡμῶν οὐδὲν ὁμοία ἐστὶν ἐκείνοις. ὁ πόλεμος χαλεπὴν παιδείαν ἐπαίδευσεν αὐτούς. οὐπω εἴκοσιν ἔτη γέγονεν³ ὁ νεανίας, ὅμως δὲ πάντων σοφώτατός ἐστι τὰ τοιαῦτα. οὕτως Οἰνόνη τῆς Ἀττικῆς ἔλαβον οἱ Βοιωτοί. ἐκάστου ἔτους πομπὴν ἔπεμπον τῷ θεῷ οἱ πολῖται.

Ex. 104. Agamemnon took Troy in the tenth year. The citizens should be guarding against the enemy all the night. Let the youth ask his father (for) a horse. During this summer the Athenians made many expeditions. Epimēnidēs said that the Persians would not come within ten years. Do you then not know that Aeschines has brought an indictment against you (*lit.* indicted you an indictment)? While he was cutting the tree the husbandman got his head struck with the axe (*lit.* was struck⁴ with the axe as to his head). Time teaches men prudence. He has been taught many arts, but has learned none. What name could his father call him? The Athenians incurred extreme (*lit.* the uttermost) dangers during that year.

¹ Gr. 551. ² Partitive genitive. Ὀλυμπίαςιν, adv., "at Olympia." Cf. Ἀθήνησιν. ³ Gr. 449, 1; ⁴ 397 a.

104. *Prepositions with their Cases.*

Origin, Gr. 615 ; general view, 619.

At the very first, these prepositional adverbs were recognized cases of nouns, and as such were limited by the genitive, as the case of connection. This, therefore, is the true explanation of the usages stated in Gr. 588–589, as well as of those in 614^a.

The first step of departure from the above usage was when these words were employed to define more accurately the direction of verbs ; and when the genitive, dative, or accusative which followed was dependent on the sense of the *whole combination*—preposition and verb. The prepositions, but loosely connected with the verb from the first (Gr. 616), in later use became movable and independent, and were placed immediately before the cases, as if the latter were chiefly connected in thought with them alone.—Gr. 614 b, 617.

In the subsequent exercises the student is expected to make constant and thorough reference to Gr. 620–657 as each preposition occurs in the text, that he may understand the sense both of the preposition itself and the phrase of which it forms a part.

REMARK.—All accented prepositions are oxytone.

105. *Exercises on the Prepositions.*

Ex. 105. οἱ ἔμποροι ἀντὶ χρυσοῦ καὶ ἀργύρου σῖτον καὶ ἱμάτια ἡλλάξαντο. ὅσα γε ἀπὸ θεῶν γίγνεται πάντα ἄριστα γίγνεται. ἐκ τῆς θαλάσσης ἐγένετο ἡ Ἀφροδίτη κατὰ γε τοὺς τῶν ποιητῶν λόγους. οὐ τὰς πρὸ τῶν πόνων ἡδονὰς διώκει ὁ σῶφρων, ἀλλὰ τὰς μετὰ τοὺς πόνους. ἐν ταῖς ναυσὶν ἐστὶν ἡ τῆς Ἑλλάδος σωτηρία.

ἐν δὲ τούτῳ τῷ χρόνῳ παρὰ τοῦ βασιλέως ἦλθον πρέσβεις πρὸς τοὺς Ἀθηναίους. σὺν τῷ δικαίῳ τοὺς πολέμους ἀμυνόμεθα. ἀνὰ πᾶσαν γῆν καὶ θάλασσαν εἰρήνη ἔσται, καὶ ἡδίστη γε ἐκ τοσούτου πολέμου. πάντα ὁ χρόνος εἰς τὸ φῶς ἄγει. ὥσπερ διὰ τῶν ὀφθαλμῶν γίγνεται ἡ ὄψις τοῖς ἀνθρώποις, οὕτω διὰ λόγου ἡ μάθησις. πολλοὶ διὰ Σωκράτη ἐμείλινους ἐγένοντο. ὑπὲρ μὲν δόξης πολλὰ καλῶς πεποίηται τοῖς ἀνθρώποις, ὑπὲρ δὲ ἀρετῆς ἔτι πλεονα καὶ μείζονα.

Ex. 106. In this one day the king has become wise instead of (*lit.* out of) foolish. The moon has her light from the sun. That youth will never do anything great, for he is ruled by the pleasures of which the body is the instrument (*lit.* the through-the-body pleasures). There were many towns along the river. Many men have fallen owing to the tongue. With injustice we could never acquire anything. The Athenians would encounter many dangers for their country and for the freedom of the other Greeks. Many cities of the Greeks were under the Spartans. Alone of the Boeotians, the Plataeans were on the side of the Greeks, when the Persians made an expedition against Greece. What are you hiding under your cloak? These philosophers consider both the (things which are) under the earth and the (things which are) above the moon; but the (things which are) on the earth escape their notice.

Ex. 107. οἱ ἀμφὶ Λεωνίδα ὑπὲρ μεγιστῶν καὶ καλλίστων ἐκινδύνευσαν ἐν Θερμοπύλαις. δουλείαν κακίστην νομίζω τὴν παρὰ τοῖς κακίστοις δεσπόταις. Ἀλέξανδρος τῷ γένει πρὸς¹ πατρὸς μὲν ἦν Ἡρακλείδης

¹ Gr. 589.

πρὸς δὲ μητρὸς Αἰακίδης ἦν. ἐπὶ τῇ τῶν ἐπῶν ποιήσει
 "Ὀμηρον μάλιστα τεθαύμακα. εἰς τὸ σῶφρον καὶ ἐπ'
 ἀρετὴν ἄγει ὁ ὀρθὸς ἔρως κατὰ τὸν Πλάτωνα. τίς γὰρ
 καθ' ἑαυτοῦ ἐρεῖ ὡς αὐτὸς κακοῦ τινος ἄξιός ἐστιν;
 Αἰακος ἕως ἦν μετ' ἀνθρώπων καλλίστην δόξαν δικαιο-
 σύνης εἶχεν. οὐκοῦν¹ τοῦτο μεμάθηκας², ὅτι τῆς περὶ
 τῶν ὀνομάτων μάχης πολλάκις ἢ περὶ τῶν ἔργων ἔχεται;
 ὡς τύραννος ὁ νόμος πολλὰ παρὰ τὴν φύσιν βιάζεται.
 πρὸς τοῖς ἄλλοις πόνοις καὶ ἡ νόσος οὐχ ἡκιστα ἐβλαπτε
 τοὺς Ἀθηναίους.

Ex. 108. Cicero³ imitated the speeches which
 Dēmosthenēs wrote against Philip. The friendship
 of parents toward their children is the best and truest
 of all. The Athenians would never make a law with-
 a-view-to one man only, but to all the citizens jointly.
 Owing to his virtue and his humane disposition he
 was loved by all the citizens. Let the soldier drag
 the thief through the market. After the death of the
 king the seven Persians consulted about the kingdom,
 whose it should be. In the time of the first kings up-
 to Thēseús, Attica was always inhabited by-indepen-
 dent-states (*lit.* according to city-states). It is said that
 Thēseús made the Athenians one state instead of (*lit.*
 out of) many. Through these men alone we must be
 saved. Concerning the Hērmae, Andōcidēs informed
 against others and against himself.

106. *Prepositions in Composition.*—Gr. 614 a.

Prepositions are compounded with verbs to limit
 and particularize that which was undefined in the
 simple verb. Thus the vague βαίνω, I go, is par-
 ticularized in the compounds ἀνα-βαίνω, I go up,

Gr. ¹ 866 a; ² 437, 6. ³ Κυέρων.

κατα-βαίνω, I go down, δια-βαίνω, I go through, ἐκ-βαίνω, I go out, ὑπερ-βαίνω, I go beyond, etc. Such compounds sometimes keep the meaning of the uncompounded verb and preposition, and the construction will then follow the preposition, as ἡ ψυχὴ τοῦ σώματος ἐκβαίνει, "the soul goes-out of the body." In this case the same preposition or one of similar meaning is often repeated after the compound verb, as ἡ ψυχὴ ἐκ τοῦ σώματος ἐκβαίνει, "the soul goes-out out of the body." Sometimes the signification of the compound may be so altered that it requires to be joined with a new case; thus ἀφαιρέομαι, *lit.* "I take away from," comes to mean "I deprive," and in this sense takes an accusative, instead of a genitive, of the person. At other times the preposition in composition has only an adverbial force, and the compound verb follows the construction of the simple verb, as καθίστημι, "I establish," *lit.* "I place down." The English compounds *foretell*, *undergo*, *upheave*, *gain-say* supply examples of a like variety of meaning.— Cf. Gr. 544 c, d, 583, 605.

A verb already compounded of one preposition may have another prefixed, as ἐξ-άγω, I lead-out, παρεξάγω, I lead-out-in-line, ἀντι-παρεξάγω, I lead-out-in-line-against.

Prepositions in composition undergo the usual euphonic changes, Gr. 313 (71), 72, 48.

In studying the prepositions in composition, also, the student will make constant references to Gr. 620-657.

107. Exercises on Compound Verbs.

Ex. 109. τί οὐκ ἀπεκρίνω ; πάντ' ἀποκαλύπτει ὁ χρόνος καὶ πρὸς τὸ φῶς ἄγει. ὁ Κύλων κατέλαβε τὴν

τῶν Ἀθηναίων ἀκρόπολιν. πάνθ' ὁρᾷ καὶ πάντ' ἀκούει καὶ πανταχοῦ πάρεστι τὸ θεῖον. πᾶς ὁ βίος ἡμῶν εἰς παιδιὰν καὶ σπουδὴν διήρηται. ἃ προσήκει τίσει ὁ ποιηρὸς ἢ ἐκεῖ ἢ ἐνθάδε. οἱ ὀλίγοι τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδιδόασιν, τὰ δὲ ἀγαθὰ πάντα ἑαυτοῖς περιποιούνται. οἱ τύραννοι χρήματά τε ἀφηροῦντο τοὺς ἀγαθοὺς καὶ ἐκ τῶν πόλεων ἐξέβαλλον. ἀνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται. τὰ μείζονα ἀπολεῖ¹ ὃς οὐκ ἐφύλαττε τὰ μικρά. πολλοὶ ἤδη ἐπεὶ τῆς κατὰ θάλασσαν δυνάμεως ἐπεθύμησαν τὴν κατὰ γῆν ἀρχὴν ἀπώλεσαν¹. Σικελοὶ ἐξ Ἰταλίας, ἐνταῦθα γὰρ ὥκουν, διέβησαν ἐς Σικελίαν.

Ex. 110. In this war Byzantium revolted from the Athenians. He is most unjust who owes so great a favor and does not repay it. Seditions have already destroyed many cities. Gylippus was banished from Sparta on account of his unjust deeds. Owing to the laws of Lycurgus, Sparta far surpassed the other cities. It is said that Aesculapius (Ἀσκληπιός) even raised up the dead. The gods know all things, both the past and the present (*lit.* the formerly and the now), and whatever shall turn out from (ἐξ) each of them. Many of the generals were seized and were led up before (παρά) the king. His former errors (*lit.* as many things as he erred formerly) have rendered him a wiser man. That city is truly happy in which all the citizens partake of virtue. Masters have often been killed by their slaves. The oaks afforded a most pleasant shade.

Ex. 111. ὅσοι τὸν θάνατον πρὸ τῆς αἰσχύνης φοβοῦνται, οὗτοι κακῶς τε καὶ αἰσχροῶς ἐπὶ τὸ πολὺ ἀποθνή-

¹ Gr. 442, 8.

σκουσιν. ταῖς θεαῖς τῆς περὶ τοῦ κάλλους ἔριδος κριτὴς κατέστη ὁ τοῦ Πριάμου Ἀλέξανδρος. Ἑλένη καὶ τῷ γένει καὶ τῷ κάλλει καὶ τῇ δόξῃ πασῶν γυναικῶν διήνεγκε¹. διὰ τὸ ψύχος ἐν τῷ χειμῶνι μεταβαλλόμεθα τὰ ἱμάτια. ὁ Σέσωστρις τὴν χώραν ἄπασαν εἰς ἕξ καὶ τριάκοντα μέρη διεῖλεν². Ἀγησίλαος τῶν δυνατῶν ὅσοι τὸ πρὶν διὰ τοὺς Λακεδαιμονίους ἐξέπεσον κατήγαγε, τοὺς δὲ ἄλλους ἐξέβαλε. τὰ Παλαμῆδους οὐκ ἀκήκοας³ πάθη⁴; οὗτος γὰρ ὑπὸ τοῦ Ὀδυσσέως ἀπώλετο. Ἡρακλῆς τὸν Κέρβερρον εἰς τὸ φῶς ἀνήγαγε καὶ φανερόν κατέστησεν ἀνθρώποις. μετὰ ταῦτα ὁ Κόνων εἰς Κύπρον ἔπλευσε καὶ χρόνον τινα ἐκεῖ διέτριβε. Πολυκράτης ὁ Σαμίων τύραννος Ῥήνειαν τὴν ἐν τῷ Αἰγαίῳ νῆσον ἀνέθηκε τῷ Δηλίῳ Ἀπόλλωνι.

Ex. 112. Sēsōstris subdued all Asia. The Syracusans coasted along to Mēssēnē. Cyrus subdued many (*lit.* and) most powerful nations. Those converse best who reflect most concerning the most important things. The people of the Samians killed some two hundred of the nobles (*lit.* powerful). Cōnōn set up the walls of Athens. Let all praise the Athenians most because they forsook their own city in behalf of the common safety of the Greeks. Ye show (*ποιοῦμαι*) all earnestness to (*lit.* how ye shall) excel your predecessors (*lit.* the before) in virtue. Alcibiades and Critias were lifted up in-consequence-of (*ἐπὶ*) their wealth. We could never call him good who betrayed his friends in their distress (*lit.* in evils). He who clings to justice will safely (*εὖ*) cross over the stream of Lēthē and there receive his reward in the presence of the gods.

Ex. 113. ὁ θάνατος οὔτε τοὺς πονηροὺς ὑπερορᾷ

¹ Gr. 451; ² 450, 1; ³ 386 a; ⁴ 885.

οὔτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἅπασιν ἴσον ἑαυτὸν παρέχει. οἱ Ἀθηναῖοι διέβησαν εἰς τὴν Εὐβοίαν. ὁ Πλάτων λέγει ὅτι καὶ θεοῦ μετέχει ἄνθρωπος. ὦ ἄνθρωπε, τί τῷ γῆρα πρὸς τοῖς ἄλλοις κακοῖς τὴν ἐξ ἀδικίας αἰσχύνην προστίθης; ναυτικὸν παρέρχοντο τοῖς Λακεδαιμονίοις Κορίνθιοι, Μεγαρῆς, Ἡλεῖοι, Ἀμπρακιῶται. τί περὶ τούτων βουλευόμεθα ἔτι δ' ἤδη ἐς ἀνάγκην ἀφίκεται¹; ὁ θεὸς ὅσα βίου μετείληφεν² πάντα ἐφορᾷ. ὁ Κῦρος μετὰ τῶν Ἑλλήνων ἐπὶ τὸν ἀδελφὸν ἀνέβη πολλῶν ἡμερῶν ὁδὸν ἀπὸ τῆς θαλάσσης. ἤδη αἱ νῆες ἐξ Ἀβύδου ἀνηγμέναι εἰσιν. καὶ νῦν ἀναξιωτάτην χάριν παρ' ὑμῶν ἀντιλαμβάνομεν, ὦ Λακεδαιμόνιοι, οἳ γε μεθ' ὑμῶν τὴν Ἑλλάδα ποτὲ ἐσώσαμεν. ἡ γὰρ σὺ τοῖς τοιοῦτοις οὐδέποτε ἐνέτυχες, οἳ πρὸς ἅπαντας περὶ πάντων αἰεὶ ἀντιλέγουσιν; πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει.

Ex. 114. The Athenians quickly repented of the sentence which they had passed against (*lit.* those things which they judged against) the Mytilænaeans. I greatly fear how the affairs which we are now attempting will turn out. He who desires anything contrary to justice will easily transgress the laws in deed also. Meanwhile the boy shall read to us. The Lacedaemonians had sent ambassadors thither who were inspecting the (state) of the city. Thēōdōrus often acted the Antīgōnē of Sōphōclēs. This (is what) disturbs men, this (is what) drives them out of their senses. The man poured in the poison and held the draught (ποτόν) to Socrates. For the most part men do not slander those whom they despise. The city consists of (ἐκ) more than 10,000 citizens. Themistocles surrounded (*mid.*) Athens with a wall. In this

¹ Gr. 438, 2; ² 319 e; ³ 583, examples.

summer the Peloponnēsiāns (-σιος) attacked Oenōē and made an invasion into Attica. Socrates used to examine the things which the mass of men assume as manifest.

Before taking up the next chapter, the student will do well to read, as supplementary of the foregoing, "Prim. Phil.," cap. vi.

XX. MOODS.

108. The moods have thus far been presented only in a very general way, and in connection, for the most part, with the simple sentence. For a general view of the inflection of the verb in all its moods and tenses, the student is again referred to Gr. 269. It will be noticed that the only tense besides the present which has regularly an imperative in Latin, the future, has no imperative in Greek.

110. *Review of Subjunctive, Optative, and Imperative in Simple Sentences.*—Gr. 720–723.

Ex. 115. *τούτῳ πιστεύσον ὃς καλῶς βεβούλευκεν ἐν τοῖς χαλεποῖς πράγμασιν. μὴ ἐκ τῶν λόγων ἀλλ' ἐκ τῶν πράξεων κριτὴς ἴσθι τῶν ἀνθρώπων. ὑπὸ τῶν ἑπτὰ σοφῶν ἐν Δελφοῖς ἐγράφη, γινώθι¹ σεαυτόν. τίς οὐκ ἂν τῆς μεγίστης τιμῆς τοῦτον ἀξιώσειεν ὃς τὴν πόλιν ἔσωσεν; πῶς ἂν σοὶ ταῦτα δόλημεν ἃ αὐτοὶ οὐκ ἔχομεν; τίνι ἂν τις μᾶλλον ἢ τῷ δικαίῳ πιστεύσειεν ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας; ὦ παῖδες Ἑλλήνων, ἴτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας. οἱ τοιοῦτοι ὑπὸ σοῦ καταφρονεῖσθων ὅσοι πλούτῳ ἢ ἡδοναῖς δουλεύουσιν. Μὴ μοι γένοιτο ἃ βούλομαι ἀλλ' ἃ συμφέρει. κακῶς ὄλουντο πάντες οἱ ὑπονοοῦσι κακά. ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δ' ἄλλ' ὁμοῖος καὶ γένοι' ἂν οὐ*

¹ Gr. 408, 14.

κακός. τὰ ἐμὰ κέκτησο πάντα καὶ χρῶ αὐτοῖς ὡς βούλει. σύγγνωθι τῷ ἀνθρώπῳ καὶ μὴ ἀποστρέφου, ἃ γὰρ πρὶν σε διέβαλε μετέγνωκεν¹. δίκην διδόντων ὅσοι τοὺς νόμους παραβαίνουσιν. τί πεισόμεθα; ποῖ φύγωμεν²; λόγον παρ' ἐχθροῦ μήποθ' ἡγήσῃ³ φίλον. ποῦ στῶ; ποῖ προβῶ; φέρε δὴ, ὅσους αὐτὸς ἐλυσάμην, εἰπω πρὸς ὑμᾶς. μὴ θῆσθε νόμον μηδένα⁴, μηδὲ βουλευέσθε⁵ ἔτι, ἀλλ' εὐθὺς τοὺς πολεμικοὺς ἀμύνασθε. μηδένι κακὸν ἀντὶ κακοῦ ἀποδῶς.

Ex. 116. Ask, and it shall be given you. A mother said to her son, "This shield thy father always kept-safe (σώζω) for thee; do thou therefore keep it safe or die." Let thus much (*pl.*) have been said by me concerning these things. Let such men be judges as (*lit.* who) themselves obey the laws. Do not desire this small pleasure, but seek a greater and more divine happiness. Let each man therefore be so disposed toward (*πρός*) the gods as toward kind and wise friends. Nothing could exceed the kindness and humanity (*neut. adj.*) of the people (*ἄνθρωποι*) when they saw in what state we were (*lit.* how we were disposed). He was such (a man) as would never contradict one openly (*φανερῶς*), but would speak ill (of one) to (*πρός*) others. Which of all existing (*lit.* now) cities would you choose (as) your country? I would not say that the Athenians have conquered, but they were conquering when I left the fight. Might I only see my father again! so would I die happy. Surely you have heard the (saying) of Archimēdēs, "Give me (a place) where I am to stand, and I will move the earth." Do not betray even (*μηδέ*) an enemy.

¹ Gr. 445, 4; ² 720 c; ³ 723 a; ⁴ 843.

110. *Syntax of the Infinitive.*

Its general character, Gr. 762; several uses, 763–766, 770, 773 (777 b), 837. Cf. “Prim. Phil.,” cap. v., 38.

Let the student make a study of every example illustrating the statements above referred to.

Usually ὥστε before the infinitive denoting result refers to some antecedent (οὕτως, etc.) expressed or understood which denotes manner or degree. The *adverbial* force of the *infinitive* with ὥστε is thus to be contrasted with the *predicative* character of the other moods (Gr. 771) with the same.

111. *Exercises on the Infinitive.*

Ex. 117. οὐ γὰρ δοκεῖν ἄριστος¹, ἀλλ' εἶναι θέλω. οὐκ ὀρθῶς οἶεσθε Χαλκιδέας τὴν Ἑλλάδα σώσειν ὑμεῖς²· ὃ ἀποδράσεσθαι τὰ πράγματα. μόνῳ ἰατρῷ τοῦτο ἔξεστιν, ἀποκτανεῖν³ μὲν, ἀποθανεῖν δὲ μή. πολλοῖς οὐκ ἤρκεσε ζῆν ἡδέως. τί δοῦλον⁴ ἢ ἐλεύθερον εἶναι διαφέρει; τὸ φῶς τὸδ' ἀνθρώποις ἡδιστον βλέπειν⁵. γυναικὶ ἄρχειν οὐ δίδωσιν ἢ φύσις. ἐλοίμην ἂν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν. χρὴ εἰς τοιοῦτον ἀγῶνα μηδέποτε καταστήναι ὥστε πάντα λαβεῖν ἢ πάντ' ἀποβαλεῖν. χρὴ πάντα ποιεῖν ὥστε ἀρετῆς μετασχεῖν⁶. αὐτοὺς ἔφη ἀπιέναι· ἐπεὶ δὲ γενέσθαι⁷ ἐπὶ τῇ οἰκίᾳ ἀνεωγμένην⁸ καταλαμβάνειν τὴν θύραν.

Ex. 118. All men pray-to the gods to give them good things. Xēnōphōn⁹ left the half of the army to guard the town. He is worthy to receive blows. It is your business (*lit.* work) to speak. It happened that none of the generals was present. It was an-

¹ Gr. 775; ² 775 b; ³ 776; ⁴ 774; ⁵ 767 a; ⁶ 424, 11 a; ⁷ 773 b; ⁸ 424, 16 a. ⁹ Oxytone.

nounced¹ that Cyrus had (or, C. was announced to have) conquered. Men do not fear dying itself so much as the (things) after death. People do everything in order not to be punished (*lit.* *ὑπέρ*², the not giving punishment). Philip has prevailed by³ going first (*πρότερος*, *nom.*) against the enemy. Man is born (*πέφυκα*) to love. To do⁴ is hard, but to command is easy. Wealth is more in the use (*ἰνφ.*) than in the possession. We all think that the earth is a sphere.

Ex. 119. χαλεπὸν οὕτω τι ποιεῖν ὥστε μηδὲν ἀμαρτεῖν. ἀγαθοὶ ἐσμεν τὸ κακὸν ἐφ' ἐτέρων ἰδεῖν. οὐδὲν ἀνθρώποις ἔφυ⁵ κέρδος ἄμεινον λαβεῖν νοῦ σοφοῦ. παρὰ πᾶσιν ἀνθρώποις νόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς⁶ καὶ ἔργου καὶ λόγου. ὁμολογεῖται⁷ τοὺς ἐπαίλους παρὰ τῶν ἐλευθερωτάτων ἡδίστους εἶναι. οὐκ ἔστι πόλις οὐδεμία ἣτις οὐ δεῖται εἰσάγεσθαι τι. παρὰ Ῥωμαίοις ἀπειρήται⁸ γυναιξὶ πίνειν οἶνον. Σωκράτης οὐδέποτε ἠθέλησε χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον. ἐν τῷ φρονεῖν⁹ ἡδιστος βίος. διὰ παντὸς τοῦ χρόνου τὴν δικαιοσύνην οὕτω σέβου ὥστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ἢ τοὺς τῶν ἄλλων ὄρκους.

Ex. 120. To change an evil nature is not easy. You can not (*lit.* are not able to) make falsehood true. Your tempers (*φύσις*), O Athenians, are hard to rule. Thēmistōclēs more than any other is worthy of admiration¹. I do not grudge you honoring the gods. What have you in your mind to do? All are ashamed not to do what is just. It is not just that we should show ourselves worse than our fathers.

¹ Gr. 777 a; ² 770; ³ 778 (782); ⁴ 768 or 779; ⁵ 416, 3; ⁶ 581 a; ⁷ 450, 8 a; ⁸ 778 (782); ⁹ 767 a, fin.

Compare the Latin and the Greek: "hard to find," "he gave him poison to drink," "he sent some one to inspect," "he denied that he was a slave."

112. *The Participles.*

Inflection, Gr.* 214-216; syntax, 762, 785*-791, 796 (802); adjuncts, 795 e (875 a, fin.); negatives, 839. Gr. 797-801 give the classes of verbs which act as predicatives of the supplementary participle, and will be convenient for reference.

In connection with Gr. 790 read "Prim. Phil.," v., 47.

113. *Exercises on the Participles.*

Ex. 121. εἰμὶ νῦν μὲν τυράνῳ ἐοικώς, τότε δὲ σαφῶς δοῦλος ἦν. ὅστις ἤδεται λέγων αἰεὶ, λέληθεν αὐτὸν τοῖς συνοῦσιν ὦν βαρὺς. οὗτος γέρων ὦν ὅμως οὐκ ἤσχύνετο μαθάνων. οὐδένα οἶδα μισοῦντα τοὺς ἐπαινοῦντας. οὐδεὶς πώποτε ὁμολογῶν ἀδικεῖν ἐάλω'. τὰ ἄλλα ἤρεσάς με λέγων. ἡδὺ σωθέντα μεμνήσθαι πόνων. οἱ γραφεῖς ἐκ πολλῶν συνιστάντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιοῦσι φαίνεσθαι. μὴ κρῖνε ὁρῶν τὸ κάλλος ἀλλὰ τὸν τρόπον. ἀνὴρ δίκαιος οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.

Ex. 122. I put-a-stop-to the poor being wronged. Do not be-weary (of) learning. The gods, as it seems, often delight (in) making the small great and the great small. I convicted Philip (of) acting unjustly. I am conscious of having sinned (*lit.* to myself having sinned). The barbarian came against Greece with a

* Coarse print and heads only of Gr. 785, 788-90, for the present; but notice Rem. g (789).

¹ Gr. 447, 1.

great army to-enslave-it-to-himself. Every one excuses himself when-he-has-erred. They sent-away Phōrmiōn with (*lit.* having) the ships. It-is-right to bring him who-acts-unjustly before the judges to be punished (*lit.* about to suffer punishment). Alcibiades while still (*lit.* still being) a boy was admired by the citizens.

Ex. 123. ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέψατο τοὺς Ἀυδοίς. Πάντες πρὸς αὐτὸν ἐβλέπομεν ὡς θαυμαστόν τι ἀκουσόμενοι. οἱ δουλείαν καὶ δεσμὸν φοβούμενοι αἰεὶ, οὔτε σίτου οὔθ' ὕπνου ἐδύναντο λαγχάνειν διὰ τὸν φόβον. Σωκράτης πρὸς τὸν εἰπόντα, Κακῶς ἐκεῖνός σε λέγει, καλῶς γὰρ, ἔφη, λέγειν οὐκ ἔμαθε. Ἀριστοτέλης ἐρωτηθεὶς, τί ποτ' αὐτῷ περιέγινεν¹ ἐκ τῆς σοφίας, ἔφη, τὸ ἐκόντα ποιεῖν ἃ τινες διὰ τὸν ἀπὸ τῶν νόμων φόβον ποιοῦσιν. πρὸς τὸν ἀξιοῦντα δημοκρατίαν ἐν τῇ πόλει καταστήσασθαι ὁ Λυκούργος εἶπε, Σὺ πρῶτος ἐν τῷ σῷ οἴκῳ πολήσον δημοκρατίαν. Ἀνταλκίδας πρὸς Ἀθηναῖον εἰπόντα, Ἀλλὰ μὴν ἡμεῖς ἀπὸ τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ, ἔφη, οὐδέποτε ἀπὸ τοῦ Εὐρώτα².

Ex. 124. That which is good harms not though it be (*lit.* having been) spoken twice. You just (*lit.* a little) anticipated me (by) asking (the question). At the very beginning of spring (*lit.* with [ἄμα] spring beginning, immediately) the Lacedaemonians made-an-invasion into Attica. The territory was large and good, and there were people-to-till-it (*article with part.*³). Let us not overlook Lacœdaemōn being insulted. Socrates used-to-pray-to the gods simply to give good things, feeling-that-they-best-knew (*lit.* as

¹ Gr. 449, 1. ² Doric for Εὐρώστου from Εὐρώτης, Gr. 136 d. ³ Gr. 789 d.

best knowing) what is good. Not being able to find the paths, they went-astray-and (*lit.* wandering) perished.

114. *Verbal Adjectives*.—Gr. 398.

The verbal in *-τος* has the meaning either of a perfect passive participle, or of possibility: *φιλητός* = L. *amatus* or *amabilis*. The verbal in *-τεος* has the meaning of necessity, and corresponds to the Latin gerund and gerundive.

The verbal in *-τεος* has two constructions: the personal (or passive), as *ὁ πατήρ σοι τιμητέος ἐστίν* = *pater tibi venerandus est*; and the impersonal (or active), as *διωκτέον ἐστὶ τὴν ἀρετὴν*, we must pursue virtue; *χρηστέον ἐστὶ βουλῇ* = *utendum est consilio*. Cf. Gr. 804, 806.

In both constructions of the verbal in *-τεος*, the agent is regularly in the dative; but with the impersonal construction it is found in the accusative, Gr. 805. Thus we find *ἡμῖν διωκτέον ἐστὶ τὴν ἀρετὴν*, or *ἡμᾶς διωκτέον* (= *ἡμᾶς δεῖ διώκειν*) *τὴν ἀρετὴν*.

115. *Uses of Moods in Dependent Sentences*.

REMARK.—The personal endings of the optative suggest a connection with past time; and in many of its uses the optative serves as an impf. or pluperf. subjunctive, Gr. 728–29. From the statements of Gr. 729 it will be seen that the optative expresses what *may have once seemed possible*—which may still be *imagined* as, but is *no longer conceded* to be, possible, Gr. 730. The optative thus developed serves as an oblique form of the indicative, just as, more frequently, it is an oblique form of the subjunctive. Hence, Gr. 731.

Dependent sentences occur as final clauses, conditional clauses, and indirect quotations. Final clauses

are treated in Gr. 739, conditional clauses in 744–748, oratio obliqua in 735–36 (731 a).

NOTE.—1. In conditional sentences of Gr. 745, 746, especially the former, *ei* may be conveniently rendered “assuming that.” Cf. also Gr. 727¹.

2. Conditional sentences of Gr. 747, 748, differ mainly in being respectively *more vivid* and *less vivid* forms of expression; the fulfillment of the suppositions being viewed either as something *near* or *more remote*. So that what is true in regard to tenses, voices, and cases, is partially true in modal constructions also: it depends on the view of the speaker or writer what mood he shall employ. Cf. also Gr. 722 b.

3. Suppositions are called “particular” when they refer to *definite* acts or series of acts; they are called “general” when they refer *indefinitely* to *any one* of a series of acts. In conditional sentences of Gr. 745, general suppositions are expressed by the subjunctive when connected with primary tenses, but by the optative (729 b) when connected with secondary tenses; in other conditional sentences the distinction is left to the context.

REMARK.—The Greek subjunctive can not be used in oratio obliqua except where it would be used in oratio recta; and in changing a sentence from oratio recta to obliqua an indicative is *never* altered to a subjunctive.

116. *Exercises on Dependent Uses of the Subjunctive and Optative.*

EX. 125. τὸν κακὸν αἰεὶ δεῖ κολάζειν ἵνα ἀμείνων ᾦ, οὐ τὸν δυστυχή. ἵνα μὴ δῶ δίκην, τὴν πόλιν ἐχθρὰν τῇ πόλει πεποίηκεν. πολλά με διδάσκεις ἀφθόνως διὰ φθόνον, ὅπως ἀκούων πολλά μηδὲ ἐν μάθῳ. κίνδυνος ἦν μὴ οἱ Ἕλληνες συσταῖεν¹. εἰ θεοὶ τι δρῶσιν αἰσχροῦ, οὐκ εἰσὶν θεοί. εἰ τοῦτο ἐποιήσαμεν, ἅπαντες ἂν ἀπωλόμεθα. ἂν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θανεῖν. εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης² κακὰ, οὐκ ἂν χαλεπῶς

¹ Gr. 52; ² 409, 6.

φέρεις ἂ νῦν ἔχεις. κὰν¹ δούλος ἦ τις, οὐδὲν ἤττον, δέσποτα, ἄνθρωπος οὗτός ἐστιν, ἂν ἄνθρωπος ᾖ. εἴ τις κεκτημένος εἴη πλοῦτον, χρῶτο δὲ αὐτῷ μὴ, ἄρ' ἂν εὐδαμονοί;

Ex. 126. You come opportunely (*lit.* into an opportunity) that you may hear the trial (δίκη) about your father. If one of your slaves should be-ill, you call-in (παρακαλέω) physicians that he may not die. I was seeking you yesterday, that I might invite you to (καλέω ἐπὶ) dinner. It was allowed for you to depart out of the city, if the laws did not please you. I should have been killed, if the Thirty were still ruling in Athens. If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness. If we should have wealth, we shall have friends. Xenophon ordered Mēgabyzus to repay the gold to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit.* suffer anything).

[“Prim. Phil.,” cap. viii., 26 *seq.*]

117. *Passages for Translation.*

1. Gospel of St. John, v., 14–25.

Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἵδε^α ὑγιῆς γέγονας· μηκέτι ἁμάρτανε ἵνα μὴ χειρόν τί σοι γένηται. Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε^β τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ^ο. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι^α ἐργάζεται, καὶ γὰρ^ο ἐργάζομαι. Διὰ

¹ Gr. 68 R. a.

τούτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμήν¹ ἀμήν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιῶντα· ἃ γὰρ ἂν² ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ³, οὕτω καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς⁴ τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱόν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμήν ἀμήν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν⁵ αἰώνιον⁶ καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν⁷ ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμήν ἀμήν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

Notes.—¹ Ἰδε, Gr. 450, 4 a; cf. 366 b. ² ἀναγγέλλω (ἀνά, ἀγγέλλω), I report. ³ σάββατον, *sabbath*. ⁴ ἄρτι, now. ⁵ κἀγὼ, crasis of καὶ ἐγώ. ⁶ ἀμήν, verily (*amen*). ⁷ ἃ ἂν. Joined to the relative, ἂν gives it an indefinite force, *whatsoever*. ⁸ ζωοποιεῖ (ζῶον ποιέω), quickens. ⁹ καθὼς (κατά, ὡς), according as. ¹⁰ ζωή, life. ¹¹ αἰώνιος (αἰών), eternal. ¹² μεταβέβηκεν (μετά, βαίνω), has passed.

2. Xenophon, *Anabasis*, ii. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

Ἐνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν^α ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίεν^β. Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα^ο Φαλῖνος εἶπε, Βασιλεὺς νικᾶν ἡγέεται, ἐπεὶ Κῦρον ἀπέκτονε^δ. Τίς γὰρ αὐτῷ ἐστὶν ὅστις τῆς ἀρχῆς ἀντιποιεῖται^ε; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς^ς ἀδιαβάτων^ε, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδ' εἰ παρέχοιεν^η ὑμῖν, δύνασθ' ἂν ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλῖνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ^ι ὄπλα καὶ ἀρετή· ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν^κ καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῇνα. Μὴ οὖν οἶου τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε^ι, καὶ λέγεις οὐκ ἀχάριστα^μ. ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε ἂν^κ τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

Notes.—^α πρόσθεν (πρός), *lit.* before; *πρ.* ἦ, sooner than. ^β παραδοίεν (παρά, δίδωμι), surrender. ^ο πρὸς ταῦτα, in answer to this. ^δ Gr. 433, 4. ^ε ἀντιποιεῖται (ἀντί, ποιῶ), lays claim to. ^ς ἐντός (ἐν), Gr. 589. ^ε ἀδιαβάτων (ἀ-διά-βαίνω), impassable. ^η παρέχοιεν, put (themselves) into your hands. ^ι εἰ μὴ, except. ^κ ἂν with infinitive in *orat. obliq.* where ἄν with the optative would

be used in orat. rect., Gr. 783 a. ¹ νεανίσκος = νεανίας, ^m ἀχάριστα = L. ingrata.

3. Euripides, *Medea*, 1067–80. Medea, having sent the fatal robe to Creüsa, is about to murder her own children.

ἀλλ' εἰμι γὰρ ^a δὴ τλημονεστάτην ὁδόν,
καὶ τοὺςδε πέμψω τλημονεστέραν ἔτι,
παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα ^b.
ὦ φιλτάτη χεῖρ, φίλτατον δέ μοι στόμα,
καὶ σχῆμα καὶ πρόσωπον ^c εὐγενὲς τέκνων,
εὐδαμονοῖτον, ἀλλ' ἐκεῖ. τὰ δ' ἐνθάδε
πατήρ ἀφείλετ'. ὦ γλυκεῖα προσβολή ^d,
ὦ μαλθακὸς ^e χρῶς ^f πνεῦμά θ' ἥδιστον τέκνων.
χωρεῖτε ^g χωρεῖτ'· οὐκέτ' εἰμὶ προσβλέπειν
οἷα ^h τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά·
θυμὸς ⁱ δὲ κρείσσων τῶν ἐμῶν βουλευμάτων ^k,
ὅσπερ μεγίστων αἵτιος κακῶν βροτοῖς.

Notes.—^a γὰρ gives the reason for προσειπεῖν βούλομαι. ^b Gr. 202, 18. ^c πρόσωπον (πρός, ὄψις), countenance. ^d προσβολή (προσβάλλω), embrace. ^e μαλθακός, tender, L. *mollis*. ^f χρῶς, skin, flesh. ^g χωρέω (χώρα), I depart. ^h οἷός τε, Gr. 814. ⁱ θυμός, wrath. ^k βούλευμα (βουλεύω), counsel.

4. Thucydides, i. 86. Speech of the Ephor Sthenelaidas at the congress held at Sparta before the Peloponnesian war.

Τοὺς μὲν λόγους τοὺς πολλοὺς ^a τῶν Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ

ἀντεῖπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους ^b καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς κακοὶ νῦν, διπλασίας ^c ζημίας ^d ἄξιοι εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγέννηται. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ξυμμάχους, ἦν σωφρονῶμεν ^e οὐ περισφόμεθα ^f ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν ^g. οἱ δ' ^h οὐκέτι μέλλουσι κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα ⁱ τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα ^k μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους ^l, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς πρέπει ^m βουλευέσθαι ἀδικουμένους μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλευέσθαι. ψηφίζεσθε ⁿ οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἔατε μείζους γίνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν ^o, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν ^p πρὸς τοὺς ἀδικούντας.

Notes.—^a οἱ πολλοί here has its original sense, “the many,” not “the most.” ^b ξύμμαχος (ξύν, μάχη), ally. ^c διπλάσιος (διπλοῦς), twofold. ^d ζημία, punishment. ^e σωφρονέω (σώφρων), am wise. ^f περιοράω = ὑπεροράω. ^g τιμωρέω (τιμή, αἶρω), I help. ^h οἱ δέ, i. e., οἱ ξύμμαχοι. ⁱ παραδοτέα, neut. pl. verbal of παραδίδωμι, governing οὓς. ^k διακρίνω, I settle a dispute. ^l βλαπτομένους, acc. as if with an inf., Gr. 805². ^m πρέπει, it befits. ⁿ ψηφίζομαι, I vote. ^o κατά strengthens the force of προδίδωμι. ^p ἐπίωμεν (ἐπί, εἶμι), go against.

NOTES.

1*. It will be observed that the letters C, F, J, Q, V, W, Y are wanting in the Greek alphabet; and that, on the other hand, it has letters to represent each of the sounds *ch*, *ph*, *th*, *ps*, as well as for long and short E and O. The place of C is supplied by K; thus *Cicero* is *Κικέρων* in Greek, and conversely *Κόρινθος* is *Corinthus* in Latin. The letter F, called *Vau* or *Digamma* in Greek, became obsolete; and in later times, when a Latin word was Graecized, it changed F into φ, as *Fabius* = *Φάβιος*; but a Greek word Latinized took *ph* instead of φ, as *φιλοσοφία* = *philosophia*. In old roots, however, which were common to both languages, we often find the Greek φ represented by Latin F, as *φῆμη* = *fama*. Traces of a consonant iota, Jod, are seen; Gr. 39 R., 59, 60, 332² (*ιημι* = *jíjημι*).

The letter Y was only introduced into the Latin alphabet toward the end of the Republic, to represent the Greek γ, as *Sibylla* = *Σίβυλλα*. In old roots which are common to both languages we find γ represented sometimes by U, as *mus* = *μῦς*; sometimes by I or O, as *silva* = *ὕλη*, *ancora* = *ἀγκυρα*. The Latin U is written *ou* in Greek, as *speculator* = *σπεκουλάτωρ*. The semivowels I (J) and U (V), probably pronounced like our Y and W, are even in Latin constantly interchanged with the vowels I and U; and we find that in Greek the Latin I consonant is represented by I, as *Iulius* = *Ίούλιος*, and the Latin U consonant (like U vocalis) by the Greek *ou*, as *Vergilius* = *Ὀυέργιλιος*. Q is represented by K, and *Qu* by *Kou*, as *Quirinus* = *Κουρίνιος*.

Other changes of letters which appear when Greek words are transcribed into Latin (or English) are the following:

* These figures refer to the corresponding subdivisions of the body of the book.

Θ, Χ, Ψ are written *th*, *ch*, *ps*, as Κόρινθος = *Corinthus*, χάος = *chaos*, ψαλμός = *psalmus*. The diphthong *ou* is changed into *u*, as already stated. Αι is changed into *ae*, as Ἀθῆναι (*Athens*) = *Athenae*; οι into *oe*, as Φοίνικες (*Phoenicians*) = *Phoenices*; ει into *i* or *e* long, as Νεῖλος = *Nilus*, Μήδεια = *Medea*; ευ before a vowel into *eu*, as εὐαγγέλιον (*gospel*) into *evangelium*; similarly αυ into *au*, as ναύαρχος = *navarchus* (captain); ω into *oe* or *o*, as τραγῳδός = *tragoedus*, προσῳδία = *prosody*.

The terminations of nouns are generally altered to suit the Latin declensions: thus *ος* is changed to *us*, *ον* to *um* (as seen above); *η* to *a*, as in Ῥώμη = *Roma*. The converse changes are made in giving a Greek form to a Latin word (except final *a*).

It has been shown by Grimm that the same words when found in (1) Sanskrit, Greek, or Latin (classical), (2) Low German (as the English), (3) High German, exhibit three systematically varying forms, apparently suited in each case to the national preference. Thus, *tres*, *drei*, *three*.

Grimm's law is that an aspirate in the classical languages is represented by a middle mute in Low German (or English), and by a smooth mute in High German; a middle mute in the classical is represented by a smooth mute in the English (Low German), and by a rough mute in the High German; and a smooth mute in the classical is represented by a rough mute in the Low German, and by a middle mute in the High German.¹ Thus:

HIGH GERM.	ENG.	CLASSIC.
Tochter	Daughter	θυγάτηρ
[Pruodor]	Brother	φράτηρ, frater
[Karten]	Garden	Hortus

The words in brackets are in the old form.

There are, indeed, many exceptions, especially among words containing aspirate consonants. This arises in part from the degree to which the High Germans have assimilated their language to that of the Low Germans.

The importance of a knowledge of this law lies in the facts that:

¹ Hence we shall find the English smooth mute corresponding to Greek middle; English middle mute to Greek aspirate; English aspirate mute to Greek smooth.

(1.) It prevents etymological *guess-work*. E. g., guess *whole* to be connected with *ἅλος*, and you are wrong. *Whole*, *hale*, etc., are really akin to *καλός*; and the Latin *sol-lus*, for instance, to *ἅλος*.

(2.) It helps to show original Aryan roots. E. g., *caput* shows that *head* has lost an original *f*. The Old Eng. is *heafod*, the Dutch *hoofd*, the Germ. *haupt*.

(3.) It helps to show the original meaning of words that have changed their sense. E. g., *to brook*, i. e., to put-up-with, is akin to *fruor*, *fructus*, of which the root is *frug*, to enjoy. The O. Eng. *brucan* = to digest, to eat, to enjoy, *to stomach*, *to endure*, *to brook*.

(4.) This varying of the consonant will not appear, of course, in words adopted *directly* into English from Greek and Latin. E. g., while *πατήρ* appears as *father*, we have also *patriotic*; while *caput* appears as *he(f)ad*, we have also *capital*. "Prim. of Phil.," Appendix (1).

2. (a.) The "improper" diphthong arose from the practice of allowing only two tone-places, or *beats*, to a syllable. For when the first vowel was long, it of course required the time of both beats; and the second vowel, thus silenced, was sub-scribed.

(b.) Both *accent* and *quantity* have, and must have, some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more significant words and syllables with greater stress of voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than one. In Greek both accent and quantity were powerfully developed; so that whereas accent, the intellectual element, overbore quantity in prose, in verse quantity, the musical element, overbore accent.—*Clyde*.

(c.) "That accent in Greek never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent that we do."

GENERAL PRINCIPLES OF ACCENT.—In each word, the accent belongs to that *syllable upon which the attention is most strongly fixed*. Accent may, however, be (1) *logical*, (2) *grammatical*, or (3) *rhythmical*.

In the Greek, as in the other languages, the accent (1) originally belonged to the syllable containing the essential idea of a word—the *radical syllable*—or a *prefix of composition* defining it. But, in proportion as these became familiar, there was a tendency to throw the accent (2) upon that syllable which last modified the main notion, i. e., the *affix* or *prefix of inflection*. Compare γράφω, I *write*, with ἔγραφον, I *was* writing, γέγραφα, I *have* written, γραφή, the *act* of writing, γραφεῖον, the *instrument* of writing, γραφεὺς, the *person* who writes, γραφικός, *suit*ed to writing; λιθόβολος, *stoned*, λιθοβάλλος, *throwing* stones; μητρόκτονος, *mother-killed*, μητροκτόνος, *mother-killing*. On the other hand, any strengthening of the radical, or weakening of the formative part, would tend toward the contrary effect. Rhythmic accent (3) was determined by the number and quantity of the syllables of a word; Gr. 93 b, 121 R. fin.

In illustration of the foregoing, it will be observed that neuters have *recessive* accent, Gr. 456; accent is also *recessive* in conjugation and comparison, Gr. 97; in composition, the accent, though usually recessive, is really attracted by that part of the word which defines the other and gives its special significance to the compound. Cf. also Gr. 241³, 242, 366 b, 368.

4. The genitive case performs the vicarious functions of a true ablative, Gr. 557; the dative, those of an instrumental and locative, 594 fin.

The dual number appears in Anglo-Saxon; though it is rare, except in pronouns.

5. I. In connection with the inflection and formation of words, much will be said about *euphonic changes*.

"Speech is easiest and most agreeable when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; and when words begin and end agreeably." Hence euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant), Gr. 67; to reduce the openness of vowels; and to "weaken, blend, and at last slough away sounds whose meaning is not vividly felt."

The seat of *euphony*, as we somewhat mistakenly term it,

is therefore in the mouth and not in the ear; and it arises in the spontaneous and unconscious effort to do what is to be done with as much ease as is consistent with being intelligible. Different sounds are objected to by different peoples, and by different communities—even individuals—of the same people; yet it is true that all, or nearly all, of these difficulties may be traced to physiological defects or early training. It can be easily shown, too, that there is of necessity a general tendency to treat the same difficulty in substantially the same way¹; though there are also marked national preferences, as shown already in the illustrations of Grimm's law.

Among the different ways by which the principles of economy in speech operate, are the following:

(1.) ASSIMILATION—Gr. 43, 44, 46-48, 59-61, 72; Eng. *cob-web* from *cop-web*, *gospel* from *gôd-spell*.

(2.) DISSIMILATION—Gr. 16, 40 R. b, 45, 51, 65; Eng. *pilgrim* from L. *peregrinus*.

(3.) COMPENSATION—Gr. 49, 66, 156, 337; Eng. *goose*, orig. *gôs*, from Ger. *gâns*.

In the more frequent instances of phonetic compensation—for *liquids*—the omitted letters are closely allied to vowels, and, as they faded out of hearing, gradually increased the quantity of the preceding vowels.

(4.) GRAVITATION—Gr. 130 Exc. 2, 158 b, 171, 172 b, 173, 355 fin.; that is, the tendency of sound to accentual centers. It is seen in the strengthening of accented, and the weakening and final disappearance of unaccented syllables. It results in *syncope*, *aphaeresis*, and *apocope*. Examples in English are seen, perhaps, in the doubling of the consonant ending an accented syllable, as in *controlled*; and the contrary, as in *paralleled*.

(5.) SYNOPE—Gr. 38, 339; Eng. *wintry* for *wintery*, *monk* for *munec*.

(6.) APHAERESIS—Gr. 422, 9; that is, the dropping off of a

¹ Yet there are many inconsistencies in language. It is a comprehensive law that hard combinations of sound are more tolerable when they have arisen out of still harder combinations. Even from a due regard to clearness of meaning, language imposes certain limits on the changes of sound. It is our privilege, then, merely to account for the facts, not to enact—much less enforce—laws.

sound at the beginning of a word. Eng. examples: *diamond*, Fr. *diamant*, fr. L. *adamans*; 'neath for *beneath*.

(7.) APOCOPE—Gr. 70, 73 D; Eng. *th' evening*, *riches* for *richesse*, cf. *largess*.

(8.) ANALOGY—Gr. 351 R.; 424, 8 a—unless we accept the explanation of *Curtius*, that ἐσόμεν = σεσπεόμεν. Analogy aims at conformation. Eng. examples: *slept*, orig. *slep*, but as if from *sleaped*; thus *cleft* is displacing *clove*; *coud* has become *could*, in imitation of *should*, *would*.

(9.) PROTHESIS—χθές is sometimes lengthened to ἐχθές; that is, the addition of sound at the beginning of a word. English examples: *newt* = *an ewt*, *adown* = *down*.

(10.) EPITHESES—Gr. 78, 80, 80 D; that is, addition of sound at the end of a word. Eng. examples: *awaken* for *awake*, *tyrant*, fr. Fr. *tiran*, L. *tyrannus*.

(11.) EPENTHESIS—Gr. 53; that is, addition of sound within a word. Eng. examples: *humble* fr. L. *humilis*, *tender* fr. L. *tener*.

(12.) METATHESIS—Gr. 57, 58; Eng. *third* for *thrid* (cf. three), *nostrils* for *nosthirls*.

(13.) ANTITHESIS, or *substitution*—Gr. 26, 27, 41, 74-77, and, with subsequent assimilation, 60-62; Eng. *forlorn* fr. *forlosen* (cf. *lose*), *knives* fr. *knife*, *ti* in *nation*, *di* in *soldier*, *ci* in *fallacious*.

(14.) ANTICIPATION—Gr. 222 R., 329 R.; Eng. *lantern* fr. L. *laterna*.

(15.) CONTRACTION—Gr. 11 (R. a, b), 32-37, 68; Eng. *McLeod* = *McLoud*, *creature* (cf. create).

(16.) (a.) INDISTINCT ARTICULATION—Gr. 54, 55; Eng. (*bet-st* =) *bes-st* = *best*.

(b.) LAZY ARTICULATION—Gr. 53, 63, 64; Eng. *lend* (cf. *loan* with no *d*), *scratch* for orig. *cratch*, *number* fr. L. *numerus*.

The foregoing classes are not mutually exclusive; the Eng. illustrations show (8) as a variety of (10) in the case of *slept*, and of (11) in the case of *could*. In fact, classes (4) and (16) may account for many irregularities which have been more specifically described in other classes.—For further details cf. March's "Anglo-Saxon Grammar," Part I., Morris's "English Accidence," and "Prim. of Phil.," cap. i., viii. (16-25).

II. The Greek, like the Latin, but unlike the English, is

SYNTHETIC; that is, it tacks on to a part of the word, which remains more or less unchanged, certain sounds to indicate the relations of the word (noun, verb, etc.) to other words; whereas we express these relations by separate words. Thus, *φιληθήσομαι*, *amabor* = I shall be loved. "It is important, however, to observe that *no inflection is arbitrary*; it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. For instance, *φιληθήσομαι*, when analyzed, consists of five parts:

- (1.) The stem *φιλη*.
- (2.) *θ*—the relic of the root *dhā*, 'to do' or 'make.'
- (3.) *η*—the representative of the root *ja* = *ire* (*ελμι*), 'to go.'
- (4.) *σο*—the future sign, which we see in *έσομαι*, *eso* (*ero*).
- (5.) *μαι*—the first personal pronoun, in obliq. case.

"The whole conception, therefore, is synthetically built up of the elements, There-will-be (*σο*) a going (*η*) to make (*θ*) me (*μαι*) loved (*φιλη*). And among all the multitudinous forms assumed by the Greek and Latin verbs, there is not one that does not follow some definite and ascertainable law. Parsing, therefore, will lose much of its repulsiveness and difficulty, when it is once understood that the distorted shapes assumed by some words are not due to arbitrary license in the *amalgamation* of the different parts, but to well understood and regular laws of phonetic corruption."—Farrar's "Greek Syntax."

36. (a.) Sec. 171 of the Grammar may be understood on the supposition that the stems described, at least those ending in *ι*, were originally vowel-stems; and that the lingual was a euphonic insertion. Thus the *δ* is believed to have arisen from Jod¹, the consonant iota; which latter sound we can, perhaps, account for in the ease with which we might say *έλπιδος* for *έλπιος*. The form *χάριν*, however, must be regarded as *heteroclitic*, though it became more fashionable, in Attic, than the regular *χάριτα*².

Heterocclisis may be explained as due to *analogy* carried too far, in most instances; the same is true of *anomalies* in general.

¹ Cf. Eng. *jar*, pronounced *dyar*; also *ζυγόν* = *dygón*, L. *fugum*.

² Cf. also Gr. 202, 12, and elsewhere. In connection with this word we notice a tendency of language to desynonymize its elements. Cf. Lex. *Χάρις*, B.

(b.) The use of a distinct form—the stem, of course—for the vocative is considerably limited. Few substantives or adjectives, except proper names, etc., are sufficiently employed in address to require a separate form for this purpose. Hence a distinct vocative case is scarcely found in the participle, pronoun, article, or numeral. In Dec. I. and II., where names or epithets of persons abound, we find distinct vocatives, except when euphony or rhythm forbids; but in Dec. III. few words have a distinct voc. case, and even these often employ the nominative instead. The mutilation of the stem that would sometimes occur were it employed as a vocative, would leave it scarcely intelligible; thus *ἀνα* as the voc. of *ἀναξ* means “O king”; but as the impv. of *ἀνέστην*, “up.”

The tendency of the vocative to recessive accent is due to the absence of case-ending to attract the accent from its original place on the root or stem of the word; the natural tone of familiar address enhances this tendency in words of frequent use. Cf. Gr. 135 R. a; 141; 172 b; 202, 4.

41, 42. The vowels *i* and *u* are peculiar¹. At the end of a diphthong they pass into the corresponding spirants *Jod* and *Vau*, Gr. 89. But when they stand alone, they either generate a euphonic *Jod* or *Vau* after them and follow the consonant declension—as in *σῦς*, *σῶς* from *συν-ός*, and *ἐρίς*, *ἐρίδος* from *ἐρίος* for *ἐριος*—as already explained; or they undergo extension² and pass into *ej* and *ef* before vowels—as in *πόλις*, *πόλεϊος*, and *ἄστυ*, *ἄστερος*—from which the *Jod* and *Vau* drop out according to Gr. 89. In compensation for the lost spirant, *e* is, in certain forms, regularly lengthened to *η*, cf. *πόληος*, Gr. 186 D³; and from *ηος* comes *εως* by interchange of quantity, cf. Gr. 189 D¹ and 190 R. f. Compare, also, Gr. 166 D (*φῶς* = *φάρος*); and 210 D (*σῶς* = *σάρος*, L. *sanus*). In the formation of the acc. sing. *πόλιν*, *πῆχυν*, and in the voc. sing. also, the true vowel nature of these stems declares itself. Analogous to the foregoing, we find L. *pluvia* = *plu-v-ia* for *plu+ia*.

The peculiar accentuation of the so-called Attic Dec. is

¹ They are called “soft vowels” by Curtius, because they are so pliant and flexible, especially in adjusting themselves to other sounds.

² According to Gr. 75. ³ Cf. Gr. 80.

evidently owing to the fact that the stems originally ended in *ao*. From that time onward, in spite of the change of quantity, the acute continued frequently to be placed on the antepenult. Thus *ἀνώγειν* retains the accent of its earlier *ἀνώγαον*, Gr. 147; and *πόλεως* keeps the established accent of the original *πόληος* of Homer.

It is not strange that in the stems just described, which wavered between a vowel and consonant form of the characteristic, inconsistencies of inflection—double forms of certain cases—occurred. Of. acc. plur. *βόας*, *νῆας*, Gr. 180 D²; and *πόλεις* (for *πόλινς*, according to Gr. 48) with *πόλιας*, Gr. 186 D¹.

43. (a.) Compare *ἥως*, Aeolic *αἰως*, with L. *ausēa*, later *aurora*, and there appears the safest ground for believing that its stem is *ῥος*; there would seem to be little doubt that *αἰδώς* is likewise from *αἰδος*.

Nouns in *ως* seem to have come from stems in *ω*, originally *ορ*; the *ω* having come in compensation for the lost Vau. This may be illustrated with a typical noun, *πάτριος*. The L. *patruus* and this Greek cognate seem to have come from a common *patroos*. The Greek appropriates *πατρος*, which becomes *πάτριος*, as previously stated. Of. *πλώω* = *πλόρω*, by the side of *πλέω* = *πλέρω*. So, therefore, with *ῥως*.

Nouns in *ω* (Gr. 195) seem likewise to have been formed from stems in *ορ* by the addition of the old Greek suffix *ι*. And, as a fact, feminines of this kind are found existing by the side of the very rare masculine stems in *ω*, in three instances—though all are proper names—*Πατρώ*, *Μητρώ*, *Ἡρώ*. *πειθώ*, therefore, points to an earlier *πειθορι*. If from such a form we should expect *πειθῶ*, we have only to turn to old inscriptions to find such collateral forms as *Δητῶ*, *Σαφῶ*. The vocative case, therefore, presents the closest connection with the original form of the stem; so, also, the Ionic acc. *Ἰοῦν* for *Ἰώ*, *Μητροῦν*, *Δημοῦν*, Gr. 193 D. In the other cases, the *ορι* of the stem having become *οι*, according to Gr. 39, the *ι* between two vowels became Jod and likewise disappeared, Gr. 39 R. With regard to the nom. in *ω*, it is to be noticed that feminines in *ι* have even in Sanskrit, to a great extent, no *s* in the nom. case; and that the lengthening of *ο* to *ω* is not to be referred to Gr. 156. However, the analogy of such forms as *δαίμων* for *δαίμονς* “may have been

influential in causing the lengthening due to the lost *r* to be adopted in the nominative, but rejected in the vocative."

(b.) "In both vowel and consonant declensions, neuters have the accusative termination for the nominative case. Language utterly refuses the characteristic formation of the nominative to the neuter gender; evidently because the neuter, even when it assumes the position of the subject of the sentence, carries with it the notion of dependence distinct from the self-sufficiency of the masculines. 'It came by post' is = 'it was sent by post'; but 'he came by the train' can not be paraphrased in the same manner." As we take inanimate things in the mass, neuters use an ending like the feminine singular for their plural sign, and take the verb in the singular.

It has been said in *Notes*, 4, II., that the suffixes of inflection were at the very first distinct words. There must have been, therefore, but one method in the original inflection of substantives; and the differences between the vowel and consonant declensions have therefore arisen from the gradual changes in course of time, under phonetic influences.

The Verb.

It has seemed best to group the notes on the verb in one presentation.

28-78. The augment is in all probability a demonstrative pronoun-stem referring to past time. Its original form was *a*; and it became *ε* before consonants, but before vowels it was assimilated and absorbed. Cf. *ἄγον*, Doric impf. of *ἄγω*. As primitive stems in *ι* and *υ* were not common, such stems followed the analogy of the "hard" vowels *α*, *ε*, *ο*; and thus, by degrees, the augment of stems commencing with a vowel came to be regarded as nothing more than the lengthening of the initial vowel.

Apparently double augment, Gr. 312³, is to be connected with phenomena already explained. Thus *ἐώραον* is for *ἐφώραον*, as *βασιλέως* is for *βασιλέφως*.

The sign of the optative was originally *ιη* or *ιε*; e. g., *εἴησαν*, *λύ-ο-ις-ν*, derived from a pre-Greek syllable *jā* or *ja*, and at last shortened into *ι*. In the aor. opt., therefore, the forms *λύ-σε-ια-ς*, *λύσε-ια-ν* are more regular than the shorter Attic forms, retaining the old *a*; while the forms *λύσε-ις*, *λύσα-ις-ν* are obvious.

81. Concerning the tense-signs—conveniently called class-signs in the present systems—it may be noticed :

(1.) That the lengthening of the stem-vowel in verbs of Class 2d denotes the more extended view of the action in the present system, though phonology, inflection, and syntax are all involved in it. Cf. Eng. *bite*, *bīt*; *rise*, *rīsen*; *gripe* (Gothic *greipa*, st. *grip*), *grīp*.

(2.) It is probable that the *ι* of Class 4th comes from a root *ῥά*, meaning "to go"—cf. *ἵναι*, or, in the causal sense, the redup. *ἱημι*, L. *ja-cio*; and we may perceive a link between the original sense of this element and its force as a mere tense-sign in the English phrase "to go a-begging" compared with the aoristic "to beg."

(3.) The verb "stand," past "stood," is an instance from English of a formation of the present analogous to the nasal formations of Class 5th.

βαίω (*βα-ν-ι-ω*, Gr. 345, 1) is an instance of pleonasm in formation, which may be observed also in the most widely distinct provinces of language. Compare *πρώτιστος*, a strengthened *πῶτος*.

(4.) Class 6th is called the Inceptive Class. Usually the inceptive meaning consists essentially in the fact that the action comes to pass gradually; and we may, therefore, reasonably assume that this sense existed at an early period in those forms from which it seems to have disappeared. The gradual realization and the repetition of an action are regarded by language as nearly akin. Hence Gr. 410 D¹.

(5.) Class 9th includes two principal divisions: Those the stems of which, though apparently different, can be connected phonetically; e. g., *αἰτέω*, *ἐρχομαι*, from the assumed roots *ῥαρ* = *ρελ*, *ἐρ* = *έλ* respectively; and those in which two or more stems are combined into one verb; e. g., *ἐσθίω*, *ὀρώω*¹.

(6.) The sigma of the future comes from *σε*, orig. *σι*, Gr. 377 D; and this is from the roots *εἰ*, "to be," and *ῥά*, "to go." So that the Homeric *ἔσομαι*, fr. *ἔσομαι*, means "I am going to be."

¹ The class-signs often confer a transitive or causal force upon roots which are intransitive in the older tense-forms; as in *πινίσκω*, *ἰσσημι*, Gr. 416; *φωπέω* fr. *φίπω*. Cf. L. *visto*, *sto*; Eng. *set* (= Icelandic *setja*) fr. *sit*.

Compare the analogous, though rare, Latin formation *datum ire*. It is very easy to develop a future signification from these forms. The forms described in Gr. 377 are, therefore, more regular than the shorter Attic formations.

(7.) The sigma of the 1st aor. is also traced back to the root *es*, "to be." This root combines with the verb-stem; taking, however, the immovable vowel *a* to assist inflection. Thus in Sanskrit we find *ás-a-m*, Greek *ἦ-a* for *ἦσ-a-μ*, L. *er-a-m* for *es-a-m*. The stem *λυσα*, therefore, means literally "to be loos-ing," *ἔλυσα*, "I was loosing," ultimately "I loosed."

83. That *ὀρώω*, *ὀράας* did not arise out of the contracted *ὀρῶ*, *ὀρᾶς* (Gr. 370 D a), but stands midway between *ὀράω*, *ὀράεις*, and *ὀρῶ*, *ὀρᾶς*, could escape no one who has an open eye to the history of language. All contraction of dissimilar "hard" vowels¹ (*a*, *e*, *o*) into one long vowel rests on two processes: one vowel became assimilated to the other; both, when assimilated, became united into one long sound. These two movements, as a rule, took place at different times in the history of language; and the first must necessarily precede the second. Here, as often, Homer preserves the results of two separate epochs of language side by side, the uncontracted *ναυεῖάω*, the assimilated *ὀρώω*, the contracted *ὀρώμενος*. Assimilation is sometimes progressive, as in *ὀράας*; sometimes retrogressive, as in *ὀρώω*². Cf., also, *φῶας* fr. *φαρος*; *σῶας*, *σῶας*, fr. *σάφος*.

85. On the sign of passive voice, see the analysis of *φιληθήσονται* in the *Notes*, 4, II. Cf. Curtius, "Elucid.," pp. 134, 135.

90. In many cases the reflex reference of the middle voice is so obvious, or so indistinct, that it may be expressed or not without affecting the sense; that is, the active or middle may be employed at pleasure. The use of the future middle in an active sense in so many verbs (Gr. 379) is thus in part to be explained; furthermore, the middle voice appears occasionally to present the action as one which the subject allows to take place of itself—a shade of representation in an especial degree appropriate

¹ So called by Curtius, because they can not easily adapt themselves to each other, but must undergo the change described.

² On the quantity of the third vowel of *ὀρώνται* for *ὀρόνται*, see "Elucidations," p. 117.

to future action. On the contrary, the extensive use of the future to denote purpose makes it the most *subjective* of tenses, Gr. 690.

Syntax.

Language is an organic whole, in which all the parts fit into each other. Without a correct knowledge of stems, no rational theory of sounds or of the formation of words is possible; and even syntax can not be fixed upon a firm basis by any other method.—*Ourlins*.

101. It has been already stated that at an early period of the language there were in Greek at least eight cases. The common adverbs in $\omega\varsigma$ are old ablatives, and retain their original sense in the Doric $\pi\tilde{\omega}$, $\tau\omicron\beta\tau\omega$, etc., used in questions implying motion from a place; the locative case is preserved in the words $\omicron\lambda\kappa\omicron\iota$, etc., Gr. 205, and $\epsilon\iota$, "if," originally "when"; the instrumental is preserved in $\iota\upsilon\alpha$, "whereby," as well as in words in $\phi\iota$, Gr. 206 D. How and in what order the other cases were made to assume the functions of the decaying ones is discussed by Curtius, "Elucid.," p. 192. (Cf. "Prim. of Phil.," cap. v., 29 *seq.*) We can easily see how the meanings of different cases may coincide, by comparing such expressions as: "I have the materials always *with* me" = *by* me = (ready) *for* me.—Cf. Clyde, "Greek Syntax," p. 150.

In this connection it may be remarked that the extensions of the sense of a case, or other form of speech, are often not so much *developments* of the original function as *accessions* infused into the whole sentence by the intelligence of the hearer.—"Prim. of Phil.," cap. viii., 9.

The genitive case primarily marked the relation of one noun to another noun—genitive of connection; the accusative, the relation of a noun to a verb. Cf. Gr. 573 with 581 a, examples.

111. When the infinitive or participle is used in oratio obliqua, Gr. 734 c, it is a *tense* more than a *case*, and represents fully the finite verb of the oratio recta for which it stands.

The infinitive with $\delta\omicron\tau\epsilon$ is analogous to Gr. 549 or 550; hence $\delta\omicron\tau\epsilon$ is often omitted, as in $\pi\omicron\lambda\lambda\alpha\iota \dots \tilde{\alpha}\mu\alpha\zeta\alpha\iota \eta\sigma\alpha\nu \phi\acute{\epsilon}\rho\epsilon\sigma\theta\alpha\iota \epsilon\rho\eta\mu\omicron\iota$, "there were many wagons so (far) abandoned (as to be =) that they were carried away" (for fuel).

115. From what has been stated in *Notes*, 101, it must be admitted that the common classification of subordinate sentences is *logical* rather than grammatical. A plausible classification would be accusative, locative, instrumental, and ablative clauses, according as they are introduced by such words as the accusatives *ὅτι*, *ὥς*, *ὅτε*, the locative *εἰ*, the instrumental *ὡς*, or the ablatives *ὥς*, *ὅπως*. It is certainly not the mood which makes the logical difference between a final and a conditional clause, since any finite mood may be used in both.

We may expect soon, says Curtius, a more thorough treatment of moods and conjunctions in compound sentences, from the points of comparative syntax.—“*Elucid.*,” pp. 222-226.

The editor has not intended to insert any statements in the foregoing *Notes*, or elsewhere, for which he could not offer authority. He is chiefly indebted to *Curtius*; but in the treatment of verb constructions he has followed *Goodwin*. The phraseology of *Crosby* has, however, often been preferred for distinctness and brevity.

GREEK-ENGLISH VOCABULARY.

THE references are to sections of the *Grammar*.

The Vocabulary must not be expected to *translate* the Exercises. While, therefore, the sense of the words has been generally given with sufficient detail, the synonym most apt for a given case has been sometimes left for the student's selection. The force of particles, indeed, can be best learned only by attentive reading : see also the frequent references to the *Grammar* ; and, for use in writing in Greek, cf. 849.

Proper names are not always given, especially when they can be obtained by substitution : as, *Alcibiades* = Ἀλκιβιάδης.

Words connected in derivation with the Greek word which precedes them are italicized ; when within brackets, they are not necessarily synonymous with it. The distinction between *cognate* and *derived* words is never to be overlooked. Thus *water* is cognate with ὕδωρ, but *hydrant* is derived from it. It will be noticed that the aspirate of many Greek words is represented by *s* in corresponding Latin words, etc. : as, ἔξ, ἰπέρ, ὕλη (st. ὕλφ) = *sex*, *super*, *silva*. The *v* of *silva* corresponds with the obsolete Digamma, 23 D ; similarly, *vinum*, *vicus*, *work* (Ger. *werk*) correspond with οἶνος, οἶκος, ἔργον.

When a verb is followed by words in any other case than the accusative, the fact is shown in the proper case of τις ; thus ὁμολογῶ τί τινι, I agree somewhat with some one.

Nouns whose genitive is not shown are of the first or second declension ; their inflection is thus sufficiently indicated. The article written after a noun shows its gender.

It will be convenient to remember that *a*, *i*, and *u* are commonly *short*, especially in affixes and as connecting vowels of declension and conjugation. But cf. 130-31, 190 c.

In Decl. III., however, *a*, *i*, and *u* are *long* in the *last syllable* of the *stem*—(1) If the stem ends in *ν*: *as*, *παῖαν*, *ἄνος*, *δελφίς*, *ἴνος*; except in *μέλας*, *ἄνος*, *τάλας*, *ἄνος*, and *τίς*, *τίνος*. (2) In most *palatals*, if a long syllable precede: *as*, *κήρυξ*, *ῥκος*; but *κύλαξ*, *ἄκος*. (3) In words in *ις*, *ιθος*: *as*, *ὄρνις*, *ἰθος*. (4) Monosyllabic *themes* are also long (cf. 161); except *τίς*.

As elsewhere, throughout this book, the student is referred to the *Grammar* for details: the *Grammar* "should be his inseparable guide and *oracle*." The elaborate Indexes will render all necessary assistance.

A

α-, alpha privative, 483; copulative, cf. *ἅμα*, denoting union, likeness, or intensity, as in *ἅ-πας*, *ἅ-δελφός*; euphonic, used merely to soften pronunciation, as in *ἁ-μύνω*, *ἁ-γαθός*.

ἁ-γαθός, *ἡ*, *όν*, 223, *good*, brave, noble; *τὰ ἁγαθά*, *goods*. Ger. *gut*.

ἄγγελλω, *ἄγγελῶ*, I am a messenger, announce, report.

ἄγγελος, *ὁ*, *ἡ*, a messenger, envoy. (*Angel*.) Cf. *ἄγω*.

ἀγείρω, *ἀγερῶ*, 432, 1, I gather together. (*Pan-egyric*.) Cf. *ἄγω*.

ἁ-γήρως, *ων* (*γῆρας*), 209, ageless, undecaying.

ἄγκυρα, *ἡ*, 130 Exc. 3, an anchor, L. *ancora*.

ἄ-γνωια, *ἡ*, 130 Exc. 2, i-ignorance, want of perception. Cf. *γινώσκω*.

ἁ-γνώς, *ῶτος*, 218, i-ignorant of, unacquainted with; *pass.*, *unknown*, obscure.

ἀγορά, *ἡ*, a gathering; place of assembling, market, = L. forum; time of assembly. Cf. *ἀγείρω*.

ἀγοράζω, *άσω*, 472, I attend the market, buy.

ἀγορεύω, *εύσω*, 472, I address an assembly, declare.

ἄγριος, *α*, *ον*, also *ος*, *ον*, 468, of the fields, wild, savage.

ἄγρ-οικος, *ον*, rustic, rude, *lit.* dwelling in country.

ἄγρος, *ὁ*, L. *ager*, a field, country as opp. to town. (*Acres*, *agri-culture*.)

ἄγω, *ξω*, aor. *ἤγαγον*, 424, 1, L. *ago*, I lead, drive, conduct, observe; *mid.*, I lead to (for) myself, marry, = L. *duco*. Impv. *ἄγε* often = here! (*Dem-agogue*.)

ἄγων, *ῶνος*, *ὁ*, an assembly, arena; struggle. (*Agony*.)

ἁ-δελφή, *ἡ*, a sister.

ἁ-δελφός, *ὁ* (*δελφύς*, matrix), a brother; *lit.* of the same birth. (*Phil-adelphia*.)

ἀδικέω, *ἦσω*, 472, I am unjust, I wrong.

ἀδικία, *ἡ*, 464 c, injustice, wrong, offense.

ἁ-δικος, *ον* (*δίκη*), unjust, wrong, improper.

ἁ-δύνατος, *ον*, powerless; of things, impossible.

ᾄδω (for *ἄειδω*), *ᾄσομαι*, *ᾄσα*, *ᾄσμαι*, *ᾄσθην*, I sing. Cf. *ὦδῃ*, *ode*.

αἰεί, always, for *aye*. Cf. αἰδιος, αἰών.

α-έκων = ἄκων, 483 b.

α-ηδής, ές, not sweet, unpleasant. Cf. ήδύς, and 483 b.

αήρ, έρος, ό, air, L. aer.

α-θάνατος, ον, undying, immortal.

ἄ-θεος, ον, godless (*atheist*).

Ἀθηνᾶ, ή, 132, *Athena* = L. Minerva; Ἀθήνησι, 205, at *Athens*.

ἀθλητής, ό, lit. a prize-fighter, wrestler, *athlete*.

ἄθλιος, α, ον, contending, struggling; hence generally, wretched.

ἄθλον, τό, a prize, recompense; plur. often = ἄθλος.

ἄθλος, ό, a contest, conflict, trouble.

Αἴγυπτος, ό, *Egypt*.

αἰδέομαι, έσομαι, 448, 1, I feel shame, am ashamed; fear, reverence. Cf. αἰδώς.

αἰδιος, ον (αἰειδιος, fr. αἰεί), everlasting.

αἰδώς, όος, ή, shame, modesty, deference, fear, respect, reverence.

αἷμα, ατος, τό, blood (*haemorrhage*).

αἶξ, αἰγός, ό, ή (αἰίσσω, to leap), a goat, lit. leaper. (*Aegis*.)

αἵρεσις, εως, ή, a taking, choosing, choice (*heresy*).

αἰρέω, ήσω, aor. εἶλον, 450, 1, I take, catch; mid., 691, choose, prefer.

αἶρω, ἀρῶ, 432, 2, I raise, lift up; mid., I take upon myself, undertake. (*Met-eor, air*.)

αἰσθάνομαι, -θήσομαι, -θόμην, 436, 1, I perceive, learn, 544 c.

αἰσθησις, εως, ή, perception, sense, feeling (*aesthetics*).

αἰσχρός, ό, όν, 222, disgraceful, shameful.

αἰσχύνη, ή, disgrace, shame—both that which is done and felt.

αἰσχύνω, ύνώ, I make ugly, disgrace; pass., I am disgraced, feel shame; mid., I abase myself before, I reverence, 544 a.

αἰτέω, ήσω, I ask, beg for; mid., 690, I ask from the heart, entreat, claim.

αἰτία, ή, lit. ground of demand, cause, fault, accusation.

αἰτιάομαι, άσομαι, 335, I give as the cause, accuse, blame; τινά τινος, 577.

αἰτιος, α, ον, causative, accountable, guilty; ό αἷ., the author, culprit; τό αἷ., the cause.

αἰών, ώνος, ό, also ή, an age, indefinite period, eternity. (L. *aetum, aeonian*).

ἄκμή, ή, a point, edge, summit; acme (L. *ac-ies*).

ἄκοή, ή, 39, a hearing, hearsay.

ἀκούω, ούσομαι, ἀκήkoa, 423, 1, I hear, heed, obey. (*Acoustic*.)

ἀ-κρατής, ές, powerless—especially over one's self; hence, unrestrained, licentious, = L. impotens.

ἀκρό-πολις, εως, ή, *acropolis*, citadel, lit. topmost city.

ἄκρος, α, ον (ἄκ-, cf. ἄκ-μή), at the point or top; highest, extreme; hence, excellent; τό ἄκ., the height. (*Akro-bat, acrid*.)

ἄκων, ουσα, ον, unwilling.

ἀλήθεια, ή, 130, Exc. 2, truth, sincerity, reality.

ἀ-ληθής, ές, lit. unconcealed, true. Cf. λανθάνω or λήθω.

ἀλίσκομαι, δλώσσομαι, έάλω, 447,

1, *as pass. of αἰρέω*, I am taken, caught.

Ἀλκιβιάδης, ὁ, *Alcibiades*.

ἀλλά, 863, *lit.* otherwise, but.

Cf. L. *alia*.

ἀλλάσσω, ξω, 294, I make otherwise, change; I give or take in exchange, τί τινος, 578; I change place, leave, quit. (*Par-allax.*)

ἀλλήλων, 237, of each other. (*Par-allel*, alongside one another.)

ἀλλοθεν, from another place, L. *aliunde*.

ἀλλοθι, in another place, elsewhere, L. *alibi*.

ἀλλομαι, ἀλούμαι, 432, 3, L. *salio*, I spring, leap.

ἄλλος, η, α, other, L. *alius*; remaining, rest. (*Allopathy.*)

ἄλλοσε, to another place, L. *alio*.

ἄλλοτε, at another time, L. *alias*; ἄλ. μέν—ἄλ. δέ, at one time—at another.

ἄλλως, in another way, otherwise, L. *aliter*.

ἄ-λογος, ον, unutterable, irrational, il-logical.

ἄλς, ὅς, ὁ, a grain or lump of salt; πλ. salt, L. *sal*; ἡ ἄλς, the sea.

ἅμα, at the same time with, together with (L. *sim-ul*). *Cf.* ὁμοι.

ἄ-μαθής, ἐς, unlearned, ignorant, stupid. *Cf.* μανθίνω.

ἀμαρτάνω, -τήσομαι, aor. ἤμαρτον, 436, 2, I fail to hit, miss; I fail or err, do wrong.

ἀμαρτία, ἡ, failure, error, sin.

ἄ-μβροσία, ἡ, *ambrosia*, *lit.* immortality, food of the gods.

Cf. βροτός, 53 D.

ἀμείνων, ον, better; cf. 223 R. a.

ἄ-μήχανος, ον (*μηχανή*), without

means, helpless; *pass.*, impracticable.

ἀ-μύνω, ὤνω, L. *munio*, I ward off, defend, τί τινι, 689 a.

ἀμφι, 637-39, *lit.* on both sides, around. (*Amphi-theatre*, *amphi-bious*, L. *ambi-*.)

ἀμφοτέρωθεν, from both sides, on both sides.

ἄμφω, 255, both, L. *ambo*.

ἄν, 873, perhaps, perchance.

ἀνά, 635, 636, up. (*Ana-logy.*)

ἀνα-βυίνω, 435, 1; 416, 2, I step, or go, up, I mount. (*Anabasis.*)

ἀνα-γινώσκω, I know accurately, recognize, read, L. *agnoscere*.

ἀναγκαῖος, α, ον, also or, ον, of or with force, necessary. (L. *ango*, *angu-stus*, *anxious*.)

ἀνάγκη, ἡ, constraint, necessity; ἀνάγκη (ἔστι), there is a necessity, it is unavoidable, it must be, 763; = L. *necesse est*.

ἀν-άγω, I lead up or back; *mid.*, I put to sea.

ἀν-άξιος, ον, or or, α, ον, 483, unworthy.

ἀνα-τίθημι, *pass. pf.* uses ἀνάκειμαι, I put, or set, up; dedicate, ascribe; *mid.*, I retract. (*Anathe-ma*, *lit.* thing devoted.)

ἀνδρεία, ἡ, manliness, courage.

ἀνδρεῖος, α, ον, manly, masculine; brave. (*Andrew.*)

ἄνεμος, ὁ, the wind. (L. *anima*, *anemone*).

ἀνὴρ, ἀνδρός, ὁ, a man, husband, = L. *vir*. (*Alex-ander.*)

ἄνθος, εος, τό, a bud, flower. (*Antho-logy*, *poly-anthus*.)

ἀνθρώπινος, η, ον, human.

ἄνθρωπος, ὁ, ἡ, a man, person, human being; also, a woman. (*Phil-anthropy.*)

- ἀν-ίημι, I send up or forth, let go, relax.
 ἀν-ίστημι, I make to stand up, set up, raise up; *intrans.* *tenses*, 416, 1, I rise up, etc.
 ἀ-νόητος, ον, unthinking, foolish.
 ἄνοια, ἡ, 130, Exc. 2, want of understanding, folly. Cf. νόος.
 ἀν-οίγω, ξω, ἀνέργωμαι, 424, 16, I open, disclose; cf. 387 b'.
 ἄ-νομος, ον, lawless.
 ἀντί, 622, *orig.* over against; hence, corresponding to, equivalent, instead of, in exchange. (*Ant-agonist.*)
 ἀντι-λαμβάνω, I take, or get, in exchange, τι τινός, 578; *mid.*, I take hold of, take part in, τινός, 576.
 ἀντι-λέγω, aor. uses ἀντεῖπον, I speak against, gainsay.
 ἀνύω, Att. ἀνύτω, ύσω, 419, 17, I accomplish, effect, complete.
 ἄξιον, ἡ, an *ax*, L. *ascia*.
 ἄξιος, α, ον, worthy. (*Axiom.*)
 ἀξιόω, ώσω, I count worthy, τινά τινος, 578; I claim.
 ἀπ-αγορεύω (other tenses from 450, 8), I denounce, forbid, renounce.
 ἀ-παθής, ές, *apathetic*, passionless.
 ἀ-παιδευτος, ον, ill-bred, uneducated.
 ἄ-παις, 218, childless.
 ἅπαξ, once, once for all.
 ἅ-πας, ασα, αν, quite all, all together.
 ἄπ-εimi, I go off or away.
 ἀπ-είρηται, see ἀπ-αγορεύω.
 ἀπ-έρχομαι, cf. also εἶμι, I depart.
 ἀπ-έχω, *intrans.* I am distant, τινός, 580; *mid.*, I abstain from, *lit.* I hold, or keep, off.
 ἀ-πλός, όη, όον, = ἀπλοῦς, ἡ, ούν, 258, b, *lit.* all in one fold, single, *simple*, L. *simplex*.
 ἀπλώς, *simply*, absolutely.
 ἀπό, 623, L. *ab*, off, from a position on or near something. (Cf. *of*, *apo*-stle.)
 ἀπο-βαίνω, I step off, I go forth, reach; turn out, end in a certain way, = L. *evado*.
 ἀπο-βάλλω, I throw off from, cast away, lose.
 ἀπο-διδράσκω, δράσομαι, εἰδρᾶν, 444, 2, I run away from, shun.
 ἀπο-δίδωμι, I give back, render, repay; *mid.*, I sell. (*Apodosis.*)
 ἀπο-θνήσκω, 444, 4 a, *used as pass.* of ἀποκτείνω, I die, am killed.
 ἀπο-καλύπτω, I uncover, reveal. (*Apocalypses.*)
 ἀπο-κρίνομαι, I give back my decision, answer, τί τιμι.
 ἀπο-κτείνω, I kill, slay; condemn to death.
 ἀπ-όλλυμι, I kill off, destroy utterly, lose; *mid.*, I perish. (*Apollyon.*)
 ἀπο-στέλλω, I send away. (*Apostle.*)
 ἀπο-στροφή, I turn aside or back. (*Apostrophe.*)
 ἄπτω, ἄψω, 427, 1, I fasten, kindle; *mid.*, 691, I fasten myself to, cling to, grasp, τινός (544 b), 574. (L. *apio*, *apoe*.)
 ἄρα, 865, accordingly, then.
 ἄρα, 828 c, 829, a strengthened form of ἄρα, *used to introduce a question*.
 ἀργία, ἡ, = ἀεργία, idleness; in a good sense, leisure.
 ἀργός, όν, = ἀεργός, idle. (*Lethargy.*)
 Ἄργος, εος, τό, *Argos*.

ἀργυρος (ἀργός, white), ὁ, white metal, i. e., silver, L. *argentum*.

ἀρέσκω, ἔσω, 444, 10, I make amends, please, *τινί*, 595 b.

ἀρετή, ἡ, goodness, excellence, manhood, valor, = L. *virtus*. (*Ares*.) Cf. ἀριστος.

*Ἀρης, Ἄρεος or -εως, ὁ, 202, 1, *Ares* = L. *Mars*.

ἀριθμός, ὁ, number. (*Arithmetical*.)

ἄριστος, ἡ, ον, best, 223 R. a. (*Aristocracy*.)

ἀρκέω, ἔσω, pf. pass. ἤρκεσμαι, I ward off, protect, avail, suffice; *often impers.*, it is enough, it satisfies. L. *arceo*.

ἄροτρον, τό, 462, a plow. (L. *aratrum*, *arable*.)

ἀρπάζω, ἄσω, 431, 1, I grasp hastily, snatch up, seize. L. *rapiō*. (*Harpy*.)

ἀρχαῖος, α, ον, from the beginning, ancient. (*Archaeology*.)

ἀρχή, ἡ, a beginning, leadership, rule; ἀρχήν, 552, = at first; οὐκ ἀρχήν = not at all. (*Monarchy*.)

ἄρχω, ἄρξω, 424, 2, I begin, take the lead of, rule, 574, 581; *mid. more common than act. in orig. sense, cf.* 691. (*Archangel, archbishop*.)

ἄρχων, οντος, ὁ, a leader, ruler, *archon*.

ἀσεβής, ἐς, impious, unholy.

ἀσθένεια, ἡ, 130, Exc. 2, weakness.

ἀσθενής, ἐς, wanting strength, infirm, weak.

ἀσκεώ, ἡσω, I dress out, fashion; I practise, train. (*Ascetic*.)

ἀσπάζομαι, ἀσπασμαι, I greet, salute, embrace. (*Aspasia*.)

ἀσπίς, ἰδος, ἡ, a shield = L. *clipeus*.

ἄστρον, τό, a star, L. *astrum*.

Cf. ἀστήρ, L. *stella (sterula)*, Eng. *star*.

ἄστυ, εος, also εως, τό, a city, town, = L. *urbs*. (*Astyanax*.)

ἀσχολία, ἡ, want of leisure, cf. L. *negotium*; hence, business.

ἄτη, ἡ, distraction, delusion, judicial blindness; calamity. (*Atē of Shak.*)

ἀτιμία, ἡ, dishonor, disgrace.

Ἀτρείδης, ὁ, 466, son of *Atræus*. αὐ, again, anew; on the other hand, 864. L. *aut, autem*.

αὐθις, longer form of αὐ, back again, etc.

αὐλή, ἡ, the open court, courtyard; quadrangle or court. (L. *aula*, Eng. *hall*.)

αὐξάνω, αὐξήσω, 436, 3, I make grow, increase, exalt; *act. intrans., or pass.*, I grow, increase, wax. L. *augeo*.

αὔριον, to-morrow. (*Aurora*.) Cf. ἥως.

αὐτίκα, immediately. Cf. αὐτός. αὐτόθεν, from the very spot where one is; on the spot, at once.

αὐτός, ἡ, ὅν, self = L. *ipse*; ὁ αὐτός = L. *idem*. (*Autmaton; auto-biography*.)

αὐτοῦ, 590 a², on the spot, *lit.* at the very place.

αὐτοῦ = ἐκ τοῦ, 235.

ἀφαιρέω, I take away from; *mid.*, I deprive, rob of, *τινά τι*, 553. Cf. also 580 a.

ἀφανής, ἐς, unseen, invisible; secret; obscure. Cf. φαίνω.

ἄφθονος, ον, free from envy, ungrudging; without stint, plentiful.

ἀφ-ικνίομαι, I come forth, arrive at.

ἀφ-ίστημι, I make stand off, put away, remove; make to revolt; *mid. and intrans.*, I withdraw, revolt. (*Apostatize.*)

ἀφ-ορίζω, I mark, or bound, off; determine, define. (*Aphorism.*)

ἀ-χάριστος, *ον*, without grace, ungrate-ful.

Ἀχιλλεύς, *έως, ό*, Achilles.

ἄχος, *εος, τό*, an ache, pain.

B

βάθος, *εος, τό*, depth or height. (*Bathos.*)

βαθύς, *εία, ύ*, deep, high.

βαίνω, βήσομαι, 435, 1, I step, walk, go; 416, 2, I make go. (*Basis, acro-bat.*)

βι.λλω, βαλῶ, βέβληκα, 432, 4, I throw, cast at, pelt; *mid.*, I agitate, ponder. (*Para-ble, hyper-bolical.*)

βάπτω, *ψω*, 427, 2, I dip, dip under. (*Bapt-ism.*)

βάρβαρος, *ον*, barbarian, i. e., foreign.

βάρος, *εος, τό*, weight, pressure; excess. (*Baro-meter.*)

βαρύς, *εία, ύ*, heavy, grievous, burdensome; deep-toned. (*L. grave, bary-tone.*)

βασίλεια, *ή*, 460 c, a kingdom, dominion.

βασίλεύς, *έως, ό*, a king, prince. (*Basil, basilisk.*)

βέλος, *εος, τό*, anything thrown; bolt, dart. Cf. βάλλω.

βελτίων, *ον*, better; βέλτιστος, *η, ον*, best; 223 R. a.

βία, *ή*, force, might, violence; 610 R. a. Cf. *ίς (Fis)*, L. *vis*.

βιάζομαι, άσσομαι, I force, overpower.

βίαιος, *α, ον, or ος, ον*, violent; *pass.*, forced.

βιβλίον, *τό*, a paper, scroll; a little book, book. (*Bible.*)

βίος, *ό*, the course of life, life, lifetime. (*Bio-graphy.*)

βίωω, ώσσομαι, 423, 2, I live, L. *vivō*.

βλάβη, *ή*, hurt, damage. (*Blame.*)

βλάπτω, *ψω*, 427, 3, I hurt, damage, mar. (*Blas-pheme.*)

βλασ-φημία, *ή*, evil speaking, blasphemy. Cf. *φήμη*, L. *fari*, Eng. *fame*.

βλέπω, *ψω*, 424, 3, I look, see; look at, towards, or for.

βλώσσω, μολούμαι, μέμβλωκα, 445, 2, I come or go.

βοή, *ή*, a cry, shout, noise. (L. *re-boo.*)

βουλεύω, εύσω, I take counsel, consider, give counsel, advise; *mid.*, 690 a, deliberate. (*Thrasy-bulus. Cf. θρασύς.*)

βουλή, *ή*, will, determination, counsel; council, senate.

βούλομαι, λήσομαι, 422, 3, I will, wish, am willing, L. *volo*.

βούς, βοός, *ό, ή*, L. *bōs*, a bullock or cow, an ox; *plur.*, cattle. (*Bovine, beef.*)

βραδύς, *εία, ύ*, slow, heavy; late, dull.

βραχύς, *εία, ύ*, short; few, little. L. *brevis, brief*.

βροτός, *ό*, a mortal. (*Am-brosia.*) Cf. μορτός, 53 D.

Γ

γάλα, ακτος, τό, milk, L. *lac*. (*Galaxy.*)

γαμέω, γαμῶ, ζήγημα, 448, 2, I marry; *act.* = uxorem ducō, *mid.* = nubo.

γάμος, ὁ, a marriage; wedlock. (Poly-gamy.)

γαῖρ, for = L. enim; 870.

γαστήρ, ἔρος and ῥός, ἡ, 173², belly, appetite; womb. (Gastric.)

γε, at least = L. quidem; 850.

γελᾶω, ἄσομαι, 419, 2, I laugh, laugh at.

γέλως, ὤτος, ὁ, laughter.

γενεά, ἡ, birth, descent, generation, race. (Genea-logy.)

γένεσις, ἑως, ἡ, origin, source, genesis.

γενναῖος, υ, ον, thoroughbred, noble, L. gener-osus.

γένος, εος, τό, race, descent; descendants; genus, kind.

γεραιός, ἄ, ὄν, 221 b, old, venerable.

γέρον, οντος, ὁ, old man.

γεῦω, σω, I make one taste (554),

τινός, 574 or 576; mid., I taste. (L. Gusto, gustus.)

γεωργός, ὁ, 457 c, a husbandman; prop. an adj., tilling the ground. (Georgics.) Cf.

γῆ, ἔργον.

γῆ, ἡ, 132, earth, land. (Geology.)

γῆρας, ρως, τό, 182, old age.

γηράσκω, ἄσω, 444, 1, I grow old.

γίγας, αντος, ὁ, a giant; = γηγενής, earth-born.

γίγνομαι or γινομαι, γενήσομαι, 449, 1, I become, am born, am. (L. gigno; kin.)

γιγνώσκω, γνώσομαι, 445, 4, I know, L. gnosco.

γλυκός, εἰα, ὕ, sweet to the taste, sweet, delightful, dear. (Glyc-e-rine, lico-rice=γλυκεῖα and ῥίζα, root.)

γλῶσσα, ἡ, the tongue; a tongue, language. (Glossa-ry.)

γνώμη, ἡ, lit. a means of know-

ing, perception; opinion, decision, vote. (Gnomic.)

γνώσις, ἑως, ἡ, a seeking to know, inquiry; knowledge. (Gnostic.)

γονεός, ἑως, ὁ, a father, ancestor; pl., parents. Cf. γένος.

γόνυ, γόνατος, 202, 3, knee, L. genu.

γούν (γε οὖν), at least then, at all events, at any rate; 850.

γράμμα, ατος, τό, 461 a, that which is drawn or written; a letter; plur., the alphabet, an inscription; learning. (Grammar.)

γραφεὺς, ἑως, ὁ, a painter.

γραφῆ, ἡ, a drawing, writing; indictment. (Graphic.)

γράφω, ψω, I grave, write; mid., 691, indict. (Graphic, bio-graphy.)

γυμνός, ἡ, ὄν, unclad, slightly clad; unarmed. (Gymnast.)

γυνή, ναῖκος, ἡ, 202, 4, woman, wife; in the voc. = our Madam, Mrs. (Queen.)

γωνία, ἡ, a corner, angle. (Hexagon.)

Δ

δαίμων, ονος, ὁ, a deity, divinity (demon).

δάκνω, δήξομαι, 435, 7, I bite; I sting, vex.

δάκρυον, τό, a tear, L. lacryma.

δακρύω, σω, I weep; weep for. δασύς, εἰα, ὕ, thick with hair; hence in general, like L. densus, thick.

δέ, but, 862; and, further.

δέδια, δέδοικα, 409, 5; 712, I fear, am afraid; am afraid of.

δεῖ, 422, 4, impers. = it is necessary, binding on one; one must, ought, 764 b, fin.

- δείκνυμι, δείξω, 442, 3, I show, point out; tell, explain. (L. *dico, digitus*; para-*digm*.)
 δειλία, ἡ, timidity, cowardice.
 δειλός, ἡ, ὄν, timid, cowardly, miserable.
 δεινός, ἡ, ὄν, fearful, terrible. (*Dino-therium*.)
 δειπνον, τό, in Att. = the chief meal, our dinner, L. *coena*.
 δέκα, ten; δέκατος, ἡ, ὄν, tenth. (L. *decem, decade*.)
 δένδρον, τό, a tree, esp. fruit-tree. (*Rhodo-dendron*.)
 δεξιὰ (fem. of δεξιός, sc. χεῖρ), the right hand, L. *dextera*.
 δεξιός, ἄ, ὄν, L. *dexter*, on the right hand or side; dexterous, favorable.
 δεσμός, ὁ, 460 b, a band, bond, fetter; bonds, prison. Cf. δέω, I bind.
 δεσπότης, ὁ, 135 R., a master, prop. of slaves; hence, a despot, whose subjects are slaves.
 δεῦρο, hither; hitherto.
 δεύτερος, α, ὄν, second, inferior; 552, secondly. (*Deuteronomy*.)
 δέχομαι, ξομαι, 415, I receive, accept; entertain; expect.
 δέω, δεήσω, 422, 4, I need, lack, miss; mid., entreat, long for, τινός, 575. Cf. also 544 c.
 δέω, δήσω, 420, 1, I bind; fetter. (*Dia-dem*.)
 δῆ, 851, now; in particular; usually marking the obviousness of statements.
 δημοκρατία, ἡ, democracy, popular authority or government.
 δῆμος, ὁ, lit. a country-district, opp. to πόλις; the common people, plebeians; the citizens of a democracy.
 δ' α, 629, 630, between, through. (*Dia-gonal*; L. *dis*.) Cf. δῦο.
- δια-βαίνω, I step, or cross, through or over. (*Diabetes*.)
 δια-βάλλω, I throw, or carry, across; com., also, traduce, slander. (*Diabolic*.)
 δια-βολή, ἡ, slander, false accusation. (*Devil*, Fr. *diable*.)
 δι-αιρέω, 71, I take in two, divide.
 διαίτα, ἡ, mode of living. (*Diet*.)
 διά-κειμαι, I am disposed, am in a certain state.
 δι-ακόσιοι, αι, α, two hundred, L. *ducenti*.
 δια-λέγω, dep. δια-λέγομαι, 424, 15 a, I betake myself aside, hold a private interview; hence, as commonly, converse, argue. (*Dialect*.)
 διά-λογος, ὁ, conversation, *dialogue*.
 δια-τίθημι, I place apart, dispose, manage; mid., dispose of, bequeath.
 δια-τριβω, I rub away, consume; χρόνον, spend time, live. (*Diatribes*.)
 δια-φέρω, I differ from, excel, τινός, 581; διαφέρει, it makes a difference.
 διδάσκολος, ὁ, ἡ, a teacher.
 διδάσκω, ξω, 447, 10, I teach, τινά τι, 553, 554; mid., 691 a, I learn. (*Didactic*.)
 δίδωμι, δώσω, 403, 4, I give, L. *do*.
 δι-έρχομαι, 71, I go through or across, arrive at; narrate; χρόνον, spend, or pass, time.
 δίκαιος, α, ὄν, also os, ὄν, righteous, just, exact.
 δικαιοσύνη, ἡ, 464 b, righteousness, justice.
 δίκη, ἡ, right as fixed by usage, law; lawsuit, judgment, penalty.
 Διός, see Ζεύς.
 διπλός, ὅς, ὄν, contr. οὗς, ἡ, οὖν,

two-fold, double; treacherous. (*Duplex, duplicity.*)
 δις (δύο), twice, L. *bis*.
 δίχα, in two, asunder. (*Dichotomy.*)
 διώκω, ξω, I pursue; N. T., persecute.
 δόγμα, ατος, τό, opinion, resolution, decree. (*Dogmatic.*) Cf. δόξα.
 δοκέω, δόξω, 448, 4, I seem, think; *intr.*, seem, appear; *esp.* δοκεῖ, it seems, it seems good. (L. *deceit.*)
 δόλος, ό, *lit.* a bait; hence, deception, craft. (L. *dolus.*)
 δόξα, ή, opinion; reputation, glory. (*Ortho-doxo, doxology.*) Cf. δοκέω.
 δόρυ, ατος, 202, 5, the trunk or shaft of a tree; a shaft or beam; a shaft or spear.
 δόσις, εως, ή, a giving; gift, portion, *dose*. Cf. δίδωμι.
 δουλεία, ή, 460 c, slavery; the servile class.
 δουλεύω, εύσω, 472, i, I am a slave; serve, obey.
 δούλος, ό, a slave, servant.
 δουλόω, ώσω, 472, i, I enslave; *mid.*, enslave to myself.
 δράκων, οντος, ό, a dragon.
 δράμα, ατος, τό, an act or deed; play, *drama*.
 δράω, δράσω, 421, 1, I act, do.
 δρομεύς, εως, ή, a runner. Cf. τρέχω, 450, 5.
 δρόμος, ό, a race, running; a course. (*Hippo-drome.*)
 δρῦς, δρύος, ή, an oak; any tree. (*Dryad.*)
 δύναμαι, ήσομαι, 404, 5, I am able, capable; signify, denote.
 δύναμις, εως, ή, power, ability; of a word, the force or sense; value. (*Dynamite.*)

δυναστεία, ή, sovereignty, lordship. (*Dynasty.*)
 δυνάστης, ό, master, sovereign, ruler.
 δυνατός, ή, όν, able, strong; of things, possible.
 δύο, L. *duo, two*.
 δυσ-τυχής, ές, 471, 484, unlucky, unfortunate.
 δώδεκα, twelve; δωδέκατος, η, ον, twelfth. (L. *duodecim.*)
 δῶρον, τό, L. *do-num*, a gift, present. (*Dora-thea.*) Cf. δίδωμι.

E

εάν, *contr. from* ει, αν, 872, 873, if haply, if so be that, if.
 εαρ, εαρος; *contr.* ηρ, ηρος, τό, 160 d, L. *ver*, spring.
 εαυτοῦ, ης, οῦ, or αὐτοῦ, etc., 235, of himself, etc.
 εάω, *impf.* εἶων. 312 R. a, εἶασω, I allow, let be, permit; let alone, omit.
 ἐγγύς, 299, near, of place or time; akin to, like.
 ἐγείρω, ἐγερῶ, 432, 5; ἐγρήγορα, intrans., 417; I arouse, awaken, stir up. Cf. ἀγείρω.
 ἐγ-κρατής, ές, having power over; self-restrained, continent.
 ἐγ-χέω, I pour in, fill.
 ἐγώ, L. *ego*, I. (*Egotism.*)
 ἔδρα, ή, a seat, temple, L. *sedes*. (*Set, saddle, Cath-edral.*)
 ἐθέλω or θέλω, ἐθελήσω, 422, 9 a, I will, wish.
 ἔθνος, εος, τό, a race, tribe; a nation; N. T., gentile. (*Ethno-logy.*)
 ἔθος, εος, τό, custom, manners, habit. Cf. ἡθος.
 εἰ. 872, 103, if; whether.
 εἶδον, see ὁράω. L. *video*.

- εἶδος, εὖς, τό*, that which is seen, the form, figure; a figure, form, class. Cf. *ιδέα*.
εἶδωλον, τό, a shape, image, idea. (*Idol*).
εἴκοσι, twenty, L. *viginti*.
εἰκών, ὄνος, ἡ, likeness, image. (*Icono-clast*.) Cf. *εἰκοτα*.
εἰληφα, see λαμβάνω.
εἶλον, see αἰρέω.
εἰμί, εἶσομαι, 406, 1, I am, L. *sum*.
*εἶμι, 405, 1, L. ire, I am going; hence, I go or will go. Impv. ἴθι δὴ = go then; good! εἶπον, see 450, 8 a, I said. εἶργω, ξω, 442, 4 a, I shut out (or in), L. arceo. (Ark.) εἰρήνη, ἡ, peace; rest, repose; time of peace. (Irenæus.) εἶρηκα, see εἶπον, 450, 8. εἷς, μία, ἓν, 156 c, one, L. unus. εἰς or εἰς, 103, 620, into, unto. (Es-oteric, Stamboul = εἰς τὴν πόλιν.) εἰσ-άγω, I bring in, import. εἰσ-βάλλω, I throw into; εἰσάγων or στρατιάν, I make an invasion. εἴτα, of time = then, after, thereupon; = L. ita, and so then, then. εἵθθα, 322, I am accustomed, 712. (L. *suetus*.) Cf. *εἶθος*, st. *Feθ*. ἐκ or ἐξ, 80 c, 103, 47 R. a, 624, out of, L. *ex*. (*Ex-odus*.) ἐκαστος, η, ον, 259, each; ἐκάτερος, α, ον, 259, either of two. ἐκατόν, L. *centum*, hundred. (*Hecatomb*.) ἐκ-βάλλω, 47 R., I cast out; banish; disembark. ἐκεῖ, there = L. *illic*. ἐκεῖθεν, thence = L. *illinc*. ἐκείνος, η, ο, also κείνος, that yonder = L. *ille*. ἐκείσε, thither = L. *illuc*. ἐκ-κλησία, ἡ (καλέω), a summoned assembly; N. T., the Church. (*Ecclesiastic*; Fr. *église*.) ἐκ-λείπω, 47 a, I leave out, omit, discard, forsake; intr., leave off. (*Eclipse*.) ἐκ-πίπτω, 47 a, used as a pass. of ἐκβάλλω, I fall out of or from; am banished from, deprived of. ἐκόν, οὔσα, ὄν, willing, voluntary. ἔλαιον, τό, oil, L. *oleum*. ἐλάσσων, ον, 223, 4, comp. of ὀλίγος, smaller, less, fewer, worse. ἐλαύνω, ἐλάσω or ἐλῶ, 435, 2, I drive, set in motion; seemingly intr., ride, drive, sail. (*Elastic*.) ἐλάχιστος, η, ον, 223, 4, sup. of ὀλίγος, smallest, least, fewest, worst. ἐλέγχω, ξω, 321, I disgrace, dishonor; put to the test, examine; confute, convict; convince, refute. ἐλευθερία, ἡ, freedom, liberty; release. ἐλεύθερος, α, ον, also ος, ον, free; freed; open to all. (L. *liber, libet*.) ἐλευθερώω, ὥσω, 472 i, I set free, deliver; acquit. ἐλέφας, αὐτος, ὁ, an elephant; ivory. ἔλκος, εὖς, τό, a wound; ulcer, L. *ulcus*. ἔλκυ, ξω, aor. εἴλκυσα, 419, 19, I drag, draw. (*Hulk, L. sulcus*.) Ἑλλάς, ἄδος, ἡ, Greece, *Hellas*. Ἕλλην, vos, ὁ, a Greek; Ἕλληνικός, ἡ, ὄν, *Hellenic*, Greek. ἐλπίς, ἰδος, ἡ, hope; expectation. ἐμαυτοῦ, ἡς, οὔ, 235, of myself.*

ἐμός, ἡ, ὄν, *my*, L. *meus*.
 ἐμπόριον, τό, a mart, *emporium*.
 ἐμ-πορος, ὁ, a passenger, jour-
 neyman, merchant. Cf. πό-
 ρος, *pore*.
 ἐν, see εἰς, *one*.
 ἐν, 103, 627, *in*, among.
 ἔνατος, ἡ, ον, *ninth*.
 ἑνδεκα, eleven, L. *undecim*; ἐν-
 δέκατος, ἡ, ον, eleventh.
 ἐνήνοχα, see φέρω, 450, 6.
 ἐνθα, 250, where, there, — *of*
place or time, 879, 5.
 ἐνθάδε, thither, there; here.
 ἐνθεν, 250, whence, thence, —
of place or time, 879, 5.
 ἐνθενδε, hence.
 ἐννέα, nine, L. *novem*.
 ἐνταῦθα, here, there, thereupon,
 — *of time or place*.
 ἐν-τυγχάνω, I happen upon, fall
 in with, *τινί*, 602.
 εἶξ, *siax*, L. *see*; ἔκτος, ἡ, ον, *siaxth*.
 εἶξ, see ἐκ.
 εἶξ-ελέγω, I examine, convict,
 confute, *etc.*, thoroughly.
 εἶξ-εστι, *impers. use of εἶξιμι*, it
 is in one's power, possible,
 allowed.
 εἶξις, εως, ἡ, habit or condition,
of mind or body. (*Hectic*.)
 Cf. ἔχω.
 ἐξ-ίστημι, I put out of its place,
 change, alter, derange; *mid.*
and pass., stand aside, retire
 from, shun; φρενῶν, am dis-
 tracted. (*Ecstasy*.)
 εἶκοι, 712, 409, 7, I am like, *τινί*,
 602; *impers.*, it is likely,
 seemly, fitting.
 ἐπ-αινέω, εἶσω, 420, 4, I approve,
 sanction; praise, commend.
 ἐπαινος, ὁ, praise, approval.
 ἐπ-αίρω, I lift up, exalt, ex-
 cite.
 ἐπεί, when, since, — *temp. and*
caus.; *lit.* after that, then
 when, seeing that.

ἐπει-δή, 877, 6.
 ἐπειτα, afterwards, next.
 ἐπ-έχω, I hold to, keep in check,
 direct; *intr.*, pause. (*Epoch*.)
 ἐπί, 640–42, upon, on, over. (L.
ob; *epi-demic*, *epi-taph*.)
 ἐπι-θυμέω, ἥσω, I set my heart
 upon, *τινός*, 576; desire eagerly.
 ἐπι-σκοπέω, I look over, over-
 see, inspect. (*Episcopal*.)
 Cf. 427, 16 a.
 ἐπίσκοπος, ὁ, overseer, inspec-
 tor. (*Bishop*.)
 ἐπίσταμαι, ἥσομαι, 404, 6, I un-
 derstand, know how, know
 well.
 ἐπι-τίθημι, I put on, impose, in-
 flict; incline towards; *mid.*,
 apply myself to, engage in.
 (*Epithet*.)
 ἐπιχειρέω, ἥσω, I put hand to,
 attempt, *τινί*, 605.
 ἔπομαι, ἔψομαι, ἐσπόμεν, 424, 8
 a, L. *sequor*, I follow, *τινί*, 602.
 ἔπος, εος, τό, a word, verse, tale;
 τὰ ἔπη, *epic* poetry.
 ἐπτά, seven, L. *septem*; ἑβδομος,
 ἡ, ον, *seventh*. (*Hepta-gon*.)
 ἐργάζομαι, ἐργασάμην, 312 R. a,
 I work, am busy; perform.
 ἔργον, τό, work, deed; ἔργον,
 608 fin. (*En-ergy*, *irk-some*.)
 ἐρημία, ἡ, solitude, desolation,
 destitution; a desert.
 ἔρημος, ον, lonely, solitary, de-
 serted. (*Eremitic*, *hermit*.)
 ἐρις, ιδος, ἡ, 171, strife, rivalry,
 contention.
 ἐρμηνεύω, εἶσω, I interpret, ex-
 plain. (*Hermeneutics*.) Cf.
 Ἑρμῆς.
 ἐρπύζω = ἔρπω.
 ἐρπω, ψω, εἶρυσσα, 312 R. a, I
 creep, crawl; advance. L.
serpo, *repo*.
 ἐρχομαι, ελεύσομαι or εἶμι, 450,
 2, I come or go. (*Pros-elyte*.)

ἐρῶ, *see* εἶπον.

ἔρως, ὥτος, ὁ, love, passionate desire.

ἐρωτάω, ἦσω, I ask, τινα τι, 553; question, solicit.

εἰς, *see* εἰς.

ἐσθίω, ἔδομαι, ἔφαγον, 450, 3, L. *edo*, I eat, consume. (*Esculent*, *sarco-phagus*.)

ἐστία, ἡ, hearth; house, family. (L. *Vesta*.)

ἔσχατος, ἡ, ὦν, *lit.* uttermost, *extreme*.

ἕτερος, α, ὦν, *other*, different. (L. *alter*, *aut*; *either*, *heterodox*.)

ἔτι, still, yet, further.

ἔτος, εος, τό, a year. (L. *vetus*.)

εὖ, well. (*Eu-logium*.)

εὐ-αγγέλιον, τό, good news. (*Evangelist*.)

εὐ-γενής, ἐς, 484, well-born. (*Eugene*.)

εὐδαιμονία, ἡ, happiness, prosperity.

εὐδαιμονέω, ἦσω, I am prosperous, happy.

εὐδαιμονίζω, ἴσω, I count happy.

εὐ-δαίμων, ὦν, 221 d, *lit.* with a good genius or destiny, fortunate, happy.

εὐ-ζωνος, ὦν, 484, well-girdled, well-girt.

εὐ-ήθης, ἐς, good-natured, simple. Cf. ἡθός.

εὐθύς, εἰα, ὕ, straight, direct; *adv.*, straightway, directly.

εὐ-νοος, οὖν (*pl.* εὖνοι, 145 b), 221 d, *contr.* for εὐνοος, ὦν, well-minded, kindly.

εὐρίσκω, εὐρήσω, 447, 6; 310, I find, find out; *mid.*, I get, procure. (*Eureka*.)

εὐρύς, εἰα, ὕ, broad, wide, extended. (*Eury-dice*.)

εὐ-σεβής, ἐς, 471, pious, reverent, holy.

εὐ-τυχής, ἐς, fortunate, well-off.

εὐ-φύης, ἐς, well-grown, shapely, graceful; clever, witty. (*Euphuist*.)

εὐχή, ἡ, wish, prayer, vow; curse.

εὐχομαι, ξομαι, 310, 544 a, I pray, pray to, vow or promise; pay vows.

εὐ-ψυχος, ὦν, brave-hearted, courageous.

ἐφ-ήμερος, ὦν, 642, 71, 72, short-lived, *lit.* of, or for, a day.

ἐφ-οράω, I look over, survey, observe. (*Ephor*.)

ἐχθρός, ὁ, ὦν, 222 fin., hated, hateful; *act.*, hating, hostile.

ἔχω, ἔξω or σχήσω, 424, 11, I have, hold; *intr.*, 684 a, I am; *mid.*, 691, I lay hold of, τινός, 574.

ἔωθεν, from dawn, early.

ἔως, ἔω, ἡ, 148, L. *eos*, dawn, morn.

ἔως, while, so long as; till. Cf. τίως.

Z

ζῶω, ἦσω, 371 c, I live, have vigor, am strong.

ζεύγνυμι, ζεύξω, ἐζύγην, 442, 5, L. *jungo*, I yoke, join; unite, make fast. (*Zeugma*.)

Ζεὺς, Διός, 202, 6, = L. Jupiter, Zeus. (*Janus*, *Dio-genes*.)

ζητέω, ἦσω, I seek, seek after; search out, examine.

ζυγόν, τό, yoke, L. *jugum*.

ζώνη, ἡ, a girdle, belt. (*Zone*.)

ζῶον, τό, an animal, *lit.* a living creature. (*Zoo-logy*.)

H

ἦ, verily, surely; *interrog.*, = L. num, 828 R., 852, 10.

ἢ, or; ἢ—ἢ, either—or;

after comparatives, etc., than, 860.

ῖ (ῖς), sc. ὁδῶ, 608, 810, in which way, as.

ἡβη, ἡ, youth. (*Hebe*.)

ἡγαγον, see ἄγω.

ἡγεμών, ὄνος, ὁ, a guide, leader, commander.

ἡγέομαι, ἡσομαι, I guide, lead, command, τινί, 596, τινός, 581 a; also = L. ducere, I regard, think.

ἤδη, already. Cf. δῆ.

ἡδομαι, ἡσθήσομαι, ἡσθην, 413, I enjoy, am pleased with, τινί, 611 a.

ἡδονή, ἡ, pleasure, enjoyment.

ἡδύς, εἶα, ὕ, 222, sweet—to any sense; pleasant, welcome. (L. *suavis*, *suadeo*.)

ἡθος, εὖς, τό, lit. the accustomed seat or haunts; habit, character, disposition. (*Ethics*, L. *ethicus*.)

ἡκιστα, 223, 228, at least.

ἦκω, ἦξω, I am come, have come.

ἦλθον, see ἔρχομαι.

ἥλιος, ὁ, the sun. (*Heliotrope*.)

ἡμεῖς, we. Cf. ἐγώ, 230.

ἡμέρα, ἡ, day; ἡμέρας, 591, by day. (*Ep-hemeral*.)

ἡμέτερος, α, ον (ἡμεῖς), our.

ἡμισυς, εἰα, υ, half. (*Hemisphere*, *semi-circle*.)

ἦν, for εἰάν, if haply.

ἦνεγκα, see φέρω.

ἦρ, ἦρος, τό, L. *ver*, spring.

Ἥρα, ἡ, = L. *Juno*, *Hera*.

Ἡρακλῆς, ἑὸς or εὖς, 180, 179, = L. *Hercules*, *Heracles*.

ἡσσω, ον, 223, comp. for ἀγαθός, less, weaker, inferior; adv., 552.

Ἡφαιστος, ὁ, = L. *Vulcan*, *Hephaestus*.

ἠχώ, ὅς or οὖς, ἡ, 193, echo.

ἠώς, ἠός or ἠούς, ἡ, 182, the dawn. (L. *eos*, *eous*.)

Θ

θάλασσα, ἡ, the sea.

θάνατος, ὁ, death. (*Eu-thanasia*.)

θάπτω, ψω, τέταφα, 427, 5, I bury, entomb.

θάρσος, εὖς, τό, courage, boldness, confidence, *dar-ing*.

θίσσων, ον, 222 R., comp. of ταχύς, quicker, swifter.

θαυμάζω, ἄσω, I wonder, wonder at, admire.

θαυμαστός, ἡ, ὄν, 398, wonderful, admirable.

θεά, ἡ, a goddess.

θέα, ἡ, a spectacle, view. (*Theatre*.)

θεάομαι, ἄσομαι, I view, behold.

θείος, α, ον, divine, sacred; extraordinary.

θέλω, see ἐθέλω.

θεός, ὁ, L. *deus*, god. (*Theology*.)

θεραπεύω, εὖσω, I attend, serve, pay court to; heal.

θερμός, ἡ, ὄν, warm, hot; rash, active. (*Thermo-meter*.)

θέρος, εὖς, τό, summer, summer-heat. (*Fervor*.)

θέσις, εὖς, ἡ (τίθημι), a placing; position, proposition, institution. (*Thesis*, *anti-thesis*.)

θεωρέω, ἡσω, I view, observe, contemplate. (*Theorem*.)

θεωρία, ἡ, observation, contemplation. (*Theory*.)

θηλυς, εἰα, υ, female; effeminate.

θηρίον, τό, wild beast, L. *fera*. (*Deer*.)

θηριώδης, ες, full of beasts; brutal, savage. Cf. εἶδος.

θησαυρός, ὁ, L. *thesaurus*, treasury, treasure. Cf. τίθημι.

θνήσκω, θανοῦμαι, 444, 4, I am dying, die.
 θνητός, ἡ, ὄν, 398, mortal; human.
 Θράξ, ἄκος, ὁ, a Thracian.
 θρασύς, εἰα, ὕ, bold, rash; resolute. Cf. θάσρος.
 θρίξ, τριχός, ἡ, hair—of man or beast, usually in plur. (*Trichina*.)
 θυγάτηρ, ἀρπός, ἡ, daughter.
 θυμός, ὁ, cf. θέω, 426, 1, the life-current, i. e., blood; impulse, spirit; soul. (*Fume*.)
 θύρα, ἡ, door, L. *foris*.
 θύραζε, L. *foras*, out of doors. Cf. θύρασι, 205, L. *foris*.
 θυσία, ἡ, 460, a, a sacrificing, sacrifice. (L. *thus*, *thurble*.)
 θύω, θύσω, 420, 2, cf. θέω, I offer, sacrifice.

I

ιάομαι, ἄσομαι, 415, I heal; correct.
 ἱατρός, ὁ, a physician, surgeon.
 ἰδέα, ἡ, form, look, sort or kind, fashion of a thing. (*Idea*.)
 ἴδιος, α, ὄν, also ὅς, ὄν, one's own, private, peculiar; *idiag* so. ὀδῶ, 608, privately. (*Idiom*.)
 ἱερεύς, ἑως, ὁ, a priest, sacrificer. (*Hier*-*archy*.)
 ἱερός, ἁ, ὄν, sacred; τὸ ἱερόν, a temple; τὰ ἱερά, victims, entrails, auspices. (*Hieroglyphic*.)
 ἵημι, ἥσω, εἶκα, 403, 1, I make go, send, dismiss, utter; *mid.*, hasten. *Causal* of εἶμι. The root shows trace of *Jod*, cf. L. *ja*-*cio*.
 ἰκνέομαι, ἱξομαι, 438, 2, I come, come to, reach.

ἱλεως, ὢν, gracious, gentle.
 ἱμάτιον, τό, a cloak; τὰ ἱμάτια, clothes.
 ἵνα, = L. *ut*, in the sense of in order that; ἵνα μή, lest, that not. Cf. 879, 6.
 ἵππεύς, ἑως, ὁ, horseman, knight, charioteer.
 ἵππος, ὁ, ἡ, horse, mare; plur. sometimes = chariot. (*Hippo*-*potamus*.)
 ἴσθι, see οἶδα and εἶμι.
 ἴσος, ἡ, ὢν, equal to, same as, like; equal. (*Iso*-*scales*.)
 ἵστημι, στήσω, 403, 5, I make to stand; set up, fix; *intr.*, 416, halt, stand. (L. *sto*, *sisto*.)
 ἱστορία, ἡ, inquiry; knowledge by inquiry, *history*.
 ἰσχύς, ὅς, ἡ, L. *vis*, endurance, strength. Cf. ἵσχω, I hold, check.
 ἴσως, equally, perhaps.
 ἰχθύς, ὅς, ὁ, a fish. (*Ichthyology*.)

K

καθρός, ἁ, ὄν, clean, pure; clear, free. (L. *castus*, *Catharine*.)
 καθαίρω, ἀπῶ, I cleanse, purify, purge, atone for. (*Cathartic*.)
 καθ-ἵστημι, I set down, establish, ordain, make; *intr.* and *pass.*, 416 a, am made, am.
 καί, 855, 856 b, and; also, even; καί—καί, both—and.
 καιρός, ὁ, the right time, opportunity, occasion.
 καί-ροι, and yet.
 καίω, καύσω, 434, 1, I burn, kindle. (*Caustic*.)
 κακία, ἡ, badness, cowardice, vice.

- κακός, ἡ, ὄν, 223, 2, bad, mean, cowardly. (*Caco-ethes*.)
 καλέω, ἔσω, κέκληκα, 420, 5, I call, call on, invite.
 κάλλος, εὐς, τό, beauty. (*Callisthenics*.)
 καλός, ἡ, ὄν, 223, 6, fair, beautiful, hale, whole. (*Kal-eido-scope*.)
 καλύπτω, ψω, 427, 7, I cover, hide. (*Apo-calypse*, L. *oculo*, *clam*.)
 κάμνω, καμῶμαι, 435, 8, I am weary, tired, sick; *trans.*, I work hard—at, for.
 κάμπτω, ψω, 427, 8, I bend; move by *entreaties*.
 καρδιά, ἡ, the heart, L. *cor*. (*Cardiac*.)
 καρπός, ὁ, fruit; produce, harvest, profit. (*Peri-carp*.)
 κατὰ, 631, 632, down. (*Cata-ract*.)
 κατα-γινώσκω, I condemn, *lit.* judge against, τινός, 577 b, 583.
 κατ-άγω, I lead, or bring, down; bring to land, recall from exile.
 κατα-λαμβάνω, I seize upon, comprehend, overtake, discover. (*Catalepsy*.)
 κατα-στρέφω, I overturn; *mid.*, subdue. (*Catastrophe*.)
 κατα-φρονέω, I think slightly of, despise; think arrogantly; fix thoughts on.
 κατέστην, see καθίστημι.
 κάω = καίω, 328 e.
 κείμαι, κείσομαι, 405, 2, used as *pass.* for τίθην, I am laid, lie, lie down.
 κελύω, εὐσω, 421, 20, I urge on, command; beseech urgently. (*Cel-erity*.)
 Κελτοί, the Celts.
 κενός, ἡ, ὄν, empty; vain. (*Cenotaph*.)
 κέντρον, τό, a spike, sting, goad, *lit.* a point. (*Center*.)
 κεράννυμι, 407, κεράσω, 439, 1, I mix, mingle; blend, temper. (*Crasis*.)
 κέρας, κέρατος or κέρως, τό, a horn; the wing of an army. (L. *cornu*, *rhino-ceros*.)
 κέρδος, εὐς, τό, gain. (L. *cerdo*.)
 κεφάλαιον, τό, a neuter *adj.* used as *subst.*, *lit.* the chief thing, sum of the matter, completion; *adv.*, 552, to sum up.
 κεφαλή, ἡ, L. *caput*, head. (*Acephalous*.)
 κήρυξ, υκος, ὁ, 454 R. b, a herald. Cf. κήρυξ, 164.
 κηρύσσω, ξω, 428, 2, I am, or act as, a herald; proclaim; N. T., preach.
 κινδυνεύω, εὐσω, I incur danger, venture; am likely to, exposed to, *do so and so*.
 κίνδυνος, ὁ, danger, venture, experiment.
 κινέω, ἥσω (κίω, I go), I set agoing, move; stir, rouse. L. *cicio*.
 κισσός, or κιττός, ὁ, ivy.
 κλαίω, κλαύσομαι, 434, 2, I weep, lament, deplore.
 κλάω = κλαίω, 328 e.
 κλείω, σω, 421, 15, I shut, close, L. *claudio*.
 κλέπτης, ὁ, a thief; rogue, deceiver. (*Clepto-mania*.)
 κλέπτω, ψω, 427, 9, I steal; cheat, deceive; act stealthily.
 κλήρος, ὁ, a lot, portion; the clergy—as opp. to the laity.
 κλίνω, νῶ, 433, 1, I make incline, bend, lay down. (*Clinic*, L. *clivus*.)
 κλοπή, ἡ, theft, fraud. Cf. κλέπτω.
 κοιμάω, ἥσω (κείμεναι), I lull to,

- rest *or*, sleep; *mid.*, I fall asleep. (*Cemetery.*)
 κοινός, ἡ, ὄν, common; public. (*Epi-cene.*)
 κολλάω ἴσω, I prune, trim, keep in check; chastise, correct.
 κόλαξ, ακος, ὁ, a flatterer.
 κόλπος, ὁ, = L. sinus, a bosom, fold; bay, gulf.
 κόμη, ἡ, the hair, L. *coma*. (*Comet* = long-haired star.)
 κομίζω, ἴσω *or* ἰώ, I fetch, redeem; bring; *mid.*, get back for myself, recover.
 κόπτω, ψω, 427, 10, I strike, knock, cut; *mid.*, beat myself, bewail, τινά, 544 a. Cf. L. *plango*. (*Comma*, chop, Fr. *coupon*.)
 κόραξ, ακος, ὁ, a crow, raven, L. *corvus*. (*Croak.*)
 κοσμέω, ἴσω, I set in order; adorn.
 κόσμος, ὁ, order, ornament; the world, *as opp. to chaos*. (*Cosmetic*, *cosmo-politan*.)
 κρατέω, ἴσω, I am strong, master of; prevail, become master of, τινός, 581; defeat, τινά. Cf. *κράτος*.
 κρατήρ, ἡρος, ὁ, a mixing vessel, bowl; *crater*.
 κράτιστος, ἡ, ὄν, 223, strongest, best.
 κράτος, εος, τό, strength, power, sway. (*Demo-cracy*, *hard.*)
 κρείσσων, ὄν, 223, stronger, superior, better.
 κρίνω, νώ, 433, 2, I discern, judge, L. *cerno*.
 κρίσις, εως, ἡ, a discriminating; judgment, decision. (*Crisis.*)
 κριτής, ὁ, a discernor, judge. (*Critic.*)
 κρυπτός, ἡ, ὄν, 398, hidden, secret.
 κρύπτω, ψω, 427, 11, I conceal, hide. (*Crypt*, *apo-crypha*.)
 κτάομαι, ἴσομαι, 319b, 39 3 R., I acquire; *pf.*, 712, possess.
 κτείνω, ενώ, 433, 4, I kill, slay.
 κτεῖς, κτενός, ὁ, 156 c, a comb; rake, harrow.
 κτήμα, ατος, τό, an acquisition; *plur.*, possessions. Cf. *κταομαι*.
 κτήσις, εως, ἡ, an acquiring, possessing.
 κύβος, ὁ, L. *cubus*, cube; a die.
 κύκλος, ὁ, a circle; wheel. (*Cyclone*, *en-cyclo-paedia*.)
 κύκνος, ὁ, L. *cycnus*, a swan.
 κύμα, ατος, τό, a swell, *esp. of the sea*; a wave, surge.
 κύριος, α, ὄν, also ὄς, ὄν, having power over, authorized; valid, regular. ὁ κύριος, master; N. T., Lord. (*Kirk*, church.)
 κύων, κυνός, ὁ, ἡ, 202, 9, L. *canis*, a dog, bitch. (*Hound*, *cynic*.)

Λ

- λαγχάνω, ελαχον, εἰληχα, 437, 3, I obtain by lot, τι; get a share, τινός, 574.
 Λακεδαιμόνιος, α, ὄν, *Lacedaemonian*.
 λαμβάνω, ελαβον, εἰληφα, 437, 4, I take, receive, obtain. (*Dilemma*.)
 λαμπάς, ἄδος, ἡ, a torch, lamp.
 λαμπρός, ἄ, ὄν, 471, bright, clear, brilliant.
 λάμπω, ψω, I shine, am clear *or* illustrious.
 λανθάνω, λήσω, ελαβον, 437, 5, I escape notice; *mid.*, escape myself, forget, τινός, 576. L. *lateo*.
 λέγω, ξω, εἰλοχα, 424, 15, I lay, arrange; gather; say, tell.
 λείπω, ψω, ελιπον, 292, I leave, leave behind; *pass.*, am left behind, fail. L. *linguo*.
 λέξις, εως, ἡ, a speaking, way

of speaking, diction. (*Lexicon.*) Cf. λέγω.
 λέων, οντος, ό, L. *leo*, a lion.
 λεώς, ώ, ό, Att. for λαός, people. (*Laity, lewd.*)
 λήθη, ή (λανθάνω), forgetfulness, lit. a forgetting. (*Lethargy.*)
 λίθος, ό, stone, a stone. (*Lithograph.*)
 λιμήν, ένος, ό, a harbor, haven.
 λογιζομαι, ίσομαι, Att. ιούμαι, I count, reckon.
 λόγος, ό, word, speech, reason. (*Logic.*) Cf. λέγω.
 λοιπός, ή, όν, 457 c, remaining, = L. *re-liquus*; του λοιπού, 591; τα λοιπά, for the rest, hereafter, 552. Cf. λείπω.
 λούω, σω, L. *lavo*, I wash, bathe. (*Lotion.*)
 λύκος, ό, L. *lupus*, a wolf.
 λυπέω, ήσω, I give pain to, vex, distress.
 λύπη, ή, pain; grief, distress.
 λυπηρός, ά, όν, 471, grievous, troublesome.
 λύρα, ή, a lyre, L. *lyra*.
 λύσις, εως, ή, a loosing, release. (*Ana-lysis.*)
 λύω, σω, 268 b, L. *luo*, I loose, set free; mid., I get loosed, ransom.
 λῶστος, η, ον, 223, best.
 λῶων, ον, 223, better.

M

μάθημα, ατος, τό, a lesson, learning; pl., mathematics. Cf. μαθάνω.
 μάθησις, εως, ή, the act of learning, power of learning.
 μαθητής, ό, 459 a, a learner, disciple.
 μακάριος, α, ον, and ος, ον, blessed, happy.
 μακρός, ά, όν, long, far-stretch-

ing, far-distant; μακράν, 509 b (a), 552, far. (*Mickle, L. magnus.*)
 μάλα, 227, very, exceedingly.
 μάλιστα, 552, cf. 227, most, especially.
 μάλλον, 222 R., comp. of μάλα, more, rather.
 μαθάνω, μαθήσομαι, 437, 6, I learn, perceive, understand.
 μανία, ή, madness, frenzy, *mania*.
 μάντις, εως, ό, a seer, prophet. (*Necro-mancer.*)
 μάρτυς, υρος, ό or ή, 202, 11, a witness. (*Martyr.*)
 μάτην, 552, in vain, at random.
 μάχη, ή, 457, a battle, combat, strife. (*Andro-mache.*)
 μάχομαι, μαχοῦμαι, 422, 10, I fight, τινί, 602; dispute.
 μέγας, μεγάλην, μέγα, 219, 222, great, large.
 μέγεθος, εος, τό, greatness, size. (*O-mega, L. mag-nus.*)
 μέγιστος, η, ον, sup. of μέγας, greatest.
 μείζων, ον, 222 R., comp. of μέγας.
 μέλας, αινα, αν, 156 c, black, dark, gloomy. (*Melan-cho-ly.*)
 μέλι, ιτος, τό, L. *mel*, honey.
 μέλισσα, ή, a bee. (*Melissa.*)
 μέλλω, μελλήσω, 422, 12, I am on the point, hesitate; intend, purpose.
 μέλω, μελήσω, 422, 11, I am a care; mostly impers., μέλει, etc., there is a care, τινός, 576.
 μέμνημαι, see μιννήσκω.
 μέμφομαι, φομαι, I blame, upbraid. (*Momus.*)
 μέν, 862 a, used chiefly as the herald of δέ; sense often best given by the tone of anticipation.

μὲν-τοι, 864, certainly; yet, however.

μένω, μενῶ, μεμένηκα, 422, 13, L. *maneo*, I re-main, await.

μέρος, εος, τό, a part, share. Cf. μοῖρα.

μέσος, η, ον, 221 c, L. *medius*, middle, between. (*Meso-potamia*.)

μετά, 643-45, in the midst, between, after; by means of. (*Meta-phor*.)

μετα-βάλλω, I change, *used trans. and intrans.*

μετα-γινώσκω, I change my mind, repeal, repent, *lit.* ascertain after or too late.

μετα-δίδωμι, I give a share of, τινός, 574.

μετα-λαμβάνω, I get a share of, τινός, 574.

μετ-έχω, I partake of, have a share in, τινός, 574.

μέτριος, α, ον, moderate, temperate, reasonable.

μέτρον, τό, a measure, rule, standard. (*Meter*.)

μή, 832, = L. *ne*, not.

μηδεις (εἷς), μηδεμία, not even one, no one; *adv.*, 552, not at all.

μηδέ, but not, and not; not even. Cf. *neque*; also 858.

μηκέτι, no longer, no further.

μήποτε, lest ever.

μήν, 864, yea, truly.

μήν, μηνός, ό, L. *mensis*, month. (*Moon*.)

μηνύω, σω, I disclose; inform.

μητήρ, πός, ή, L. *mater*, mother. (*Metro-polis*.)

μηχανή, ή, L. *machina*, a contrivance, instrument.

μία, *see* εἷς.

μίγνυμι, μίξω, 442, 7, L. *misceo*, mix, mingle.

μικρός, ά, όν, 223, 3, small, short. little. (*Micro-scope*.)

μιμείομαι, ήσομαι, I imitate, mimic; cf. 415.

μίμησις, εως, ή, *imitation*, *mimicry*.

μιμνήσκω, μνήσω, 444, 6, I remind; *mid.*, I re-member,

τινός, 576; cf. 712. L. *memini*.

μισέω, ήσω, I hate. (*Mis-anthropy*.)

μισθός, ό, reward, pay.

μισθόω, I let out, lease; *mid.*, hire, retain at a price.

μνήμη, ή, *memory*, *re-membrance*. (*Mnemonics*.)

μοῖρα, ή, 130 Exc. 3, a portion, lot, fate. (L. *mortus*.)

μολεῖν, *see* βλώσσω, 445, 2.

μόλις, hardly, with difficulty.

μόνος, η, ον, alone, single; *adv.*, 552, only. (*Mono-tony*.)

μορφή, ή, L. *forma*, *form*, *shape*, *figure*.

μούσα, ή, L. *Musa*, *muse*. (*Musical*.)

μῦθος, ό, a tale, *myth*.

μυθ-ώδης, ες, *fabulous*. Cf. εἰδος.

μυριάς, άδος, ή, the number 10,000, a *myriad*.

μύριοι, αι, α, 257, ten thousand. Cf. *μυριος*, α, ον, *with collective nouns*.

N

ναί, 545, *adv.* of strong affirmation, L. *nae*, yea, verily.

ναῦς, νεώς, ή, L. *navis*, a ship, man-of-war.

ναύτης, ό, 459, L. *nauta*, a sea-man, sailor.

ναυτικός, ή, όν, *naval*; τὸ ναυτικόν, the navy, fleet.

νεανίας, ό (νέος), a youth, young man. (*Neo-phyte*.)

νεκρός, ά, όν, dead; ό νεκρός, a dead body. (*Necro-mancer*.)

νέκταρ, ἀπος, τό, *nectar*, the drink of gods. (*Nectarine*.)

νέμω, νემῶ, 422, 14, I assign, distribute; pasture. (*Nemesis*.) Cf. νόμος.

νέος, η, ον, L. *novus*, new.

νεότης, ητος, ἡ, 464 a, youth, freshness, rashness. (*Novitas*.)

νεύω, σω, L. *nuo*, I nod, promise.

νεφέλη, ἡ, L. *nebula*, a cloud.

νέω, νουσοῦμαι, 426, 2, L. *no*, I swim.

νῆσος, ἡ, island. (*Peloponnesus*.)

νικάω, ἡσσω, I conquer, prevail, win.

νίκη, ἡ, victory, conquest. (*Nicholas*.)

νομείς, έως, ό, herdsman, distributor. (*Nomad*.)

νομίζω, ισω or ιώ, I hold, or practise, as usage; think, consider.

νόμος, ό, usage, privilege, law. (*Astro-nomy*.) Cf. νέμω.

νόσος, ἡ, sickness, disease, affliction.

νοσ-ώδης, ες, diseased, unwholesome. Cf. εἶδος.

νόος or νοῦς, ό, mind, purpose, resolve.

νύμφη, ἡ, L. *nympha*, *nymph*, bride.

νῦν, L. *nunc*, now; as attrib., 492 f, modern, recent.

νύξ, νυκτός, ἡ, L. *nox*, *night*; by night, 591.

νῶι, see ἐγώ, we two, us two. (L. *nos*.)

Ξ

ξένος, ό, guest, stranger, mercenary. (*Eu-xine*.)

ξύλον, τό, wood, timber.

ξύν or σύν, L. *cum*, with. (*Symphathy*.)

Ο

ό, ἡ, τό, the.

ό μὲν—ό δέ, the one—the other, 525 a.

ὀγδοός, η, ον, *eighth*. (*Octagon*.)

ὀδε, ἡδε, τόδε, = L. *hic*, this by me.

ὁδός, ἡ, way, path, journey. (*Meth-od*, *Ex-odus*.)

ὀδοῦς, όντος, ό, 156 c, L. *dens*, tooth. (*Mast-odon*.)

Ὀδυσσεΐα, ἡ, the story of *Ulysses*, the *Odyssey*.

Ὀδυσσεύς, έως, ό, *Ulysses*. Cf. *Prim. Phil.*, App. 2, i.

ὅθεν (ός), 250, whence = L. *unde*.

οἱ (ός), 250, whither = L. *quo*.

οἶδα, 409, 6, I know, 712. (L. *video*; *wit*, *wot*.)

οἶκαδε (οἶκος), homeward, home. οἰκέω, ἡσώ, I inhabit, possess; *intr.*, live, dwell. (*Par-ochial*, *di-ocese*.)

οἶκία, ἡ, house, dwelling, household.

οἰκίζω, ισω or ιώ, I colonize, found, settle.

οἶκοθεν, from home.

οἶκοι, 205, 95 b, at home.

οἶκος, ό, house, family. (L. *vicus*, *Norwich*.)

οἰκτεῖρω, -τερῶ, I pity.

οἰκτός, ό, pity, compassion.

οἶμαι, I suppose, think, suspect.

οἶνος, ό, L. *vinum*, wine.

οἶομαι, see οἶμαι, 422, 15.

οἶος, a, ον, 814, = L. *qualis*, of such a kind as.

οἶχομαι, οἰχέσομαι, οἶχωκα, I am gone. Cf. ἤκω.

ὀκτώ, L. *octo*, eight.

ὀλίγος, η, ον, 223, 4, little, few, small. (*Olig-archy*.)

- ὀλλυμι, ὀλῶ, ὤλεσα, 442, 8, I destroy, lose; *mid.*, perish, die; ὀλώλεκα, 417, am ruined. (*Apollyon.*)
 ὅλος, ἡ, ον, entire, whole. (L. *sol-lus*, *sol-idus*; Cath-*olic*, *holo-caust.*)
 ὅλως, entirely, wholly, in short.
 ὀμιλέω, ἥσω, I associate with, encounter, am engaged in, *τινί*, 602. (*Homily.*)
 ὀμνυμι, ὀμοῦμαι, 442, 9, I swear, affirm with an oath.
 ὅμοιος, α, ον, also ος, ον, L. *similis*, like, *similar*. (*Homoeopathy.*)
 ὁμολογέω, ἥσω, I hold the same language, agree; *τί τινι*, 547 c, 602. (*Homologous.*)
 ὁμοῦ, 602 b, together, together with. Cf. ἅμα.
 ὅμως, nevertheless; *in orig. but rarer sense of alike*, ὁμῶς, 112. Cf. 864.
 ὄναρ, 201 b; in a dream, 552.
 ὀνειδος, εος, τό, reproach, a reproach.
 ὀνίνημι, ὀνήσω, 408, 6, I benefit, help; *mid.*, receive help.
 ὄνομα, ατος, τό, L. *nomen*, name. (*Synonym, onomato-poeia.*)
 ὀνομάζω, ἄσω, I name, speak of. (*Anonymous.*)
 ὄνος, ὁ, ἡ, an ass.
 ὄνυξ, υχος, ὁ, nail; *plur.*, talons. (*Onyx*, L. *unguis.*)
 ὀξύς, εία, ὕ, sharp, vehement. (*Oxygen, par-oxygm.*)
 ὀπλίτης, ὁ, a *hoplite*, heavy-armed soldier.
 ὄπλον, τό, tool, weapon; *plur.*, arms, camp. (*Pan-oply.*)
 ὀπόθεν, whencesoever; *in ind. ques.*, whence.
 ὅποι, whithersoever; *in ind. ques.*, whither.
 ὅποτε, whenever; *in ind. ques.*, when.
 ὁπότερος, α, ον, whichever of the two.
 ὅπου, wheresoever; *in ind. ques.*, where.
 ὅπως, however; *in ind. ques.*, how. Cf. 876, 3.
 ὁράω, ὀψομαι, εἶδον, 450, 4, I see, look at, take heed. (*Pan-orama, be-ware.*)
 ὄργανον, τό, an instrument, tool. (*Organ.*)
 ὀργή, ἡ, feeling, passion, wrath. (*Orgies.*)
 ὀρθός, ἡ, ὄν, upright, straight. (*Ortho-dox.*)
 ὀρθῶω, ὥσω, I set straight, set up, restore.
 ὀρίζω, ἰσῶ or ἰῶ, I divide or separate, define, bound. (*Horizon.*)
 ὄρκος, ὁ, an oath. (*Ex-orcise.*)
 ὄρνις, ἰθος, ὁ, ἡ, a bird.
 ὄρος, ὁ, a boundary, limit, measure. (L. *sors.*)
 ὄρος, εος, τό, mountain. (*Oread.*)
 ὀρύσσω, ὕξω, ὀρύρυχα, 428, 4, I dig, dig up or through.
 ὅς, ἡ, ὅ, who, which, what, that.
 ὅς, ἡ, ὅν, 238 R., L. *eius*, his, hers.
 ὅσιος, α, ον, hallowed, holy.
 ὅσος, ἡ, ον, L. *quot*, quantus; as great as, as many as; ὅσον οὐ, all but.
 ὅσπερ = ὅς, 850, 3. Cf. 5 a².
 ὅστέον, ὅστούν, τό, L. *os*, a bone.
 ὅστις, ἥτις, ὅτι, one who, whoever. Cf. 5 a², 113 R. fin.
 ὅτε, when, while, at the time when, 877.
 ὅτι (ὅστις) 868, = L. *quod*, that, because.
 οὐ, οὐκ, οὐχ, 80 a, 103, not.
 οὗ (ὅς), of him, etc., 668; where, 590.
 οὐδαμοῦ, nowhere; οὐδαμῶς, in no way.

οὐδέ, 858, and not, not even, =
L. ne—quidem.
οὐδεὶς, οὐδεμία, οὐδέν, cf. 255, 121
R., no one; cf. 848 a.
οὐδέποτε or οὐποτε, never.
οὐκ, see οὐ.
οὐκέτι, no longer.
οὐκοῦν, 866 a, not therefore—
esp. in ques.
οὐν, 866, therefore, then.
οὐποτε = οὐδέποτε.
οὐπω, not yet.
οὐρανός, ó, heaven.
οὐς, ὥτος, τό, 202, 13; 160 c,
ear, L. auris.
οὔτε—οὔτε, 859, neither—
nor.
οὗτος, αὕτη, τοῦτο, this, that by
you, = L. iste.
οὕτως or οὕτω, 80, thus, so.
οὐχ = οὐ.
ὀφείλω, ὀφείλησα (ὄφελον, 721
b), 432, 12, I owe, am bound,
ought.
ὀφθαλμός, ó, the eye. (*Ophthalmia*.)
ὄφεις, εως, ó, a serpent, snake.
(*Ophidian*.)
ὀφλισκάνω, ὀφλήσω, ὄφλον, 436,
11, I incur.
ὀφρὺς, υος, ἡ, the brow.
ὄχλος, ó, a throng, crowd,
mob.
ὄψις, εως, ἡ, sight, appearance;
view. (*Optical*, *Cycl-ops*.)

II

πάγος, ó, a firm-set rock, peak,
hill. (*Areopagus*.) Cf. πή-
γνυμι.
πάθος, εος, τό, experience, pas-
sion, suffering. (*Puthos*.) Cf.
πάσχω.
παιδεία, ἡ, 460 c, the rearing of
a child, education. (*Cyclo-
paedia*.)

παιδεύω, εῖσω, I rear, instruct,
educate.
παιδιά, ἡ, child's play, sport.
παίω, παίξομαι, 431, 4, I sport,
play.
παῖς, παιδός, ó, ἡ, 160 c, child,
boy, girl.
πάλαι, of old, long ago.
παλαιός, á, ὄν, 221 b, ancient, of
olden time. (*Palas-ontolo-
gy*.)
πάλιν, back, backward, again.
(*Palim-psest*.)
παν-δημί, in a body, "en
masse." Cf. δῆμος.
πανταχῇ, every way, every-
where. Cf. 608.
πανταχοῦ, everywhere. Cf. 590
a².
παντοχάθεν, from all sides.
πάντως, by all means, wholly.
πάνν, exceedingly, altogether,
quite.
παρά, 646-48, beside. (*Pural-
lel*.)
παρα-βαίνω, I step beside or be-
yond, transgress.
παρα-βάλλω, I cast beside or
side byside; compare. (*Pur-
able*.)
παρά-δοξός, ον, 648 e, beyond
reckoning, surprising. (*Par-
adox*.)
παρα-καλέω, I call for; call to,
cheer on, encourage. (*Pura-
clete*.)
παρα-πλέω, I coast alongside or
near.
πάρ-ειμι, I am beside, am pres-
ent.
παρ-έρχομαι, I pass beside or
by.
παρ-έχω, I hold beside, have at
hand; furnish, afford, ren-
der.
παρθένος, ἡ, virgin, maid. (*Pur-
thenon*—temple of the vir-
gin.)

- Πάρις, ἰδος, ὁ, *Puris*, son of Priam.
- πᾶς, πᾶσα, πᾶν, 161, all, every, whole, 537. (*Pan-oply*.)
- πάσχω, πείσομαι, ἔπαθον, πέπονθα, 447, 13, L. *patior*, I suffer, = *pass. for ποιέω*.
- πατέω, ἤσω, I tread, trample on. (*Peri-patetic, path.*)
- πατήρ, τρός, ὁ, L. *pater*, father. (*Putri-arch, patr-onymic.*)
- πατρίς, ἰδος, ἡ, fatherland, country. (*Patriot.*)
- παύω, σω, 421, 19, I stop, make cease; *mid.*, cease, *pause*.
- παχύς, εἶα, ὁ, stout, fat. (*Puchy-dermatous.*)
- πείθω, σω, 295 (πέποιθα, 417, I trust), I persuade, prevail on; *mid.*, yield, obey, believe, τινί, 595 b. (*Faith.*)
- πείσομαι, *see* πάσχω.
- πέμπω, ψω, πέπομφα, 424, 17, I send.
- πεμπτός, ἡ, ὄν, *fifth*; 552, *fifthly*.
- πένης, ητος, ὁ, 218, 220, a poor man.
- πενία, ἡ, poverty, *penury*.
- πεντάκις, five times.
- πέντε, L. *quinque*, *five*. (*Pentameter.*)
- πεντήκοντα, *fifty*.
- πεντηκοστός, ἡ, ὄν, *fiftieth*. (*Pentecost.*)
- περί, 649-51, around. (*Period, peri-phrasis.*) Cf. 313².
- περιβάλλω, I cast around, surround, invest.
- περιγίγνομαι, I am around, encompass; overcome, survive; *of things*, accrue.
- περιπατέω, I walk around or about. (*Peripatetic.*)
- περιποιέω, I keep safe, save up; *mid.*, compass, win.
- Πέρσης, ὁ, 135², a *Persian*.
- πέσσω, ψω, 429, 1, L. *coquo*, I cook, digest. (*Dys-peptic.*)
- πέτομαι, πτήσομαι, 424, 19, I fly, speed. (L. *penna*, feather.)
- πέτρα, ἡ, rock, a crag. (*Peter, petri-fy.*)
- πηγή, ἡ, a spring; source, origin.
- πήγνυμι, ἐπάγην, 442, 12 (πέπηγα, 417, am fixed), I fix; *pass.*, become stiff, freeze. (L. *pango*, peg.)
- πῆχυς, εως, ὁ, the fore-arm = a cubit.
- πῖμπλημι, πλήσω, 403, 7, L. *-pleo*, I fill, τινός, 575. Cf. πλήρης.
- πίνω, πίομαι, πέπωκα, 435, 4, I drink. Cf. 574 e; 416, 7.
- πίπτω, πεσοῦμαι, πέπτωκα, 449, 4, I fall; fall down or upon. (*Symptom.*)
- πιστεύω, σω, I trust, believe, τινί, 595 b. Cf. πείθω.
- πίστις, εως, ἡ, 460 a, faith, belief, trust.
- πλανάω, ἤσω, I lead astray; *mid.*, wander. (*Planet.*)
- πλάσσω (-ττω), πλάσω, 430, 6, I mold, form. (*Plastic, plaster.*)
- πλατύς, εἶα, ὁ, flat, broad, L. *planus*. (*Plate, plati-tude.*)
- Πλάτων, ωνος, ὁ, *Plato*.
- πλείων, ον, or πλέων, more; πλείστος, η, ον, most. (*Pleonasm.*) Cf. πολὺς, 223, 5.
- πλέκω, ξω, 424, 20, I twine, weave, L. *plico*.
- πλέον, *see* πλείων.
- πλέω, πλεύσομαι, 426, 3, I sail, float. (L. *fluo*.)
- πληγή, ἡ, a blow. (L. *plaga*, plague.) Cf. πλήσσω.
- πλήθος, εος, τό, a multitude, mass. (L. *plebs*, *plethora*.)
- πλήρης, ες, full, τινός, 584 b; full, complete. (L. *plenus*, plenty.)

πληρώω, ὥσω, I make full, fill, satisfy. Cf. *πῖμπλημι*.

πλήσσω (-ττω), ξω, 428, 5, I strike, smite, wound. (L. *plango*, *apo-plasy*.)

πλούσιος, α, ον, rich, wealthy.

πλούτος, ῥ, wealth, riches. Cf. *Πλούτων*, *Pluto*.

πνεῦμα, ατος, τό, breath, spirit; wind. (*Pneumatics*.)

πνέω, πνεύσομαι, 426, 4, I breathe, blow.

πόθεν, whence? 105 b.

ποί, whither? 105 b.

ποιέω, ἤσω, I make, do; *mid.*, cf. 690, esteem.

ποίημα, ατος, τό, anything made, deed; *poem*.

ποίησις, εως, ῥ, 454, R. a, a making; fiction, *poetry*, *poesy*.

ποιητής, ὁ, 459 a, a maker, *poet*.

ποιμήν, ἐνος, ὁ, herdsman, shepherd. Cf. L. *pasco*.

ποινή, ῥ, L. *poena*, requital, punishment. (*Puin.*)

ποιός, α, ον, L. *qualis*, of what kind. Cf. 105 b.

πολέμιος, α, ον, also ος, ον, belonging to war, hostile, *polemic*.

πόλεμος, ὁ, war, fight.

πόλις, εως, ῥ, state, city-state.

πολιτεία, ῥ, citizenship; *polity*, administration.

πολίτης, ὁ, 459 a, citizen.

πολλάκις, often.

πολλαχού, in many places.

πολύς, πολλή, πολύ, 223, 5, much; *plur.*, many; πολύ, or τό πολύ, 552 a, much, for the most part. (L. *plus*.)

πολυ-πράγμων, ον, busy in many things, bustling, meddling.

πομπή, ῥ, 457 c, a sending; escort, procession. (L. *pompa*, *pompons*.)

πονηρός, ὁ, ὄν, 471, causing pain, troublesome, wicked.

πόνος, ὁ, toil, task, work.

Ποσειδών, ὦνος, ὁ, 172 b, 175 c, *Poseidon* = L. Neptune.

πόσος, ῥ, ον, L. *quantus*, *quot*, how great, how many? Cf. 105 b.

ποταμός, ὁ, river, stream. (*Hippo-potamus*.) Cf. st. πο of πίνω.

πότε, when? Cf. 105 b.

πότερον = L. *utrum*, whether? Cf. 831. *Often only the sign of a question.*

πότερος, α, ον, = L. *uter*, which of two, whether?

ποτόν, τό, drink, a drink. (L. *potum*, *potion*.) Cf. πίνω.

πού, where? Cf. 105 b.

πούς, ποδός, ὁ, 170, L. *pes*, *foot*. (*Anti-podes*.)

πράγμα, ατος, τό, something done, fact, affair. (*Pragmatic*.)

πράξις, εως, ῥ, a doing; *practice*, action.

πράσσω (-ττω, 41), ξω, 428, 6, I *practise*, do; *lit.* I pass through; *hence*, finish, achieve.

πρέσβυς, εως, ὁ, 186; 202, 15, an old man; *pl.*, ambassadors, chiefs. *The sing. is usually found in adj. sense.*

πρεσβύτερος, α, ον, elder. (*Presbyter*, *priest*.) *Comp. fr.* πρέσβυς.

πρίν (fr. *πρόιον* ?), 878, sooner, before. (L. *prior*.)

πρό, 625, L. *pro*, before. (*Prognostic*.)

προ-βαίνω, I step forward, advance; *causal in fut. and 1st aor.*, 416, 2.

πρόβατον, τό, cattle, *esp.* sheep. *προ-δίδωμι*, L. *prodo*, I give forth, betray.

προ-έχω, I hold before or in preference to; *intr.*, 684 a, am before, surpass, *τινός τινι*, 581, 609.

προ-λέγω, I foretell, proclaim, profess.

πρός, 652-54, *lit.* in front of. Cf. *πρό*.

προσ-αγορεύω, I address, call. Cf. 450, 8 a.

προσ-βάλλω, I throw to or upon, attack, *τινί*, 605.

προσ-ἔχω, I have come to, am at hand, belong to; *impers.*, it belongs to; befits.

προσ-τίθημι, I put to, add, bestow, consign to.

πρότερος, α, *ον*, 224, = L. prior, former, earlier; 552, formerly.

προφήτης, *ὁ*, *prophet*, interpreter—*esp.* of will of the gods.

πρώτος, η, *ον*, 224, foremost, first; 552, at first. (*Prototype*.)

πταίω, *σω*, *ἐπταίσμαι*, *ἐπταίσθην*; *intrans.*, I stumble, misstep; *trans.*, I make stumble.

πτήσσω, *ξω*, 428, 7, *intrans.*, I crouch, cower; *trans.*, I scare, alarm.

πυνθάνομαι, *πέυσσομαι*, *ἐπυνθόμην*, 437, 7, I inquire, learn; hear of, *τινός*, 576.

πῦρ, *πυρός*, *τό*, 161, 199, *fire*, flame. (L. *uro*, *bustum*; *pyro-technic*.)

πω, 105 b, hitherto, yet.

πωλέω, ἤσω, I sell. (*Monopoly*.)

πῶς, how? Cf. 105 b.

P

ράβδος, ἡ, a stick, wand. (*Rap*.)
ράδιος, α, *ον*, also *ος*, *ον*, 223, 7, easy; complaisant.

ῥάων, *ον*; ῥᾶστος, η, *ον*. *Comp. and super. of ῥάδιος*.

ῥαψωδία, ἡ, recital of Epic poetry, *rhapsody*.

ῥαψωδός, *ὁ*, minstrel, *rhapsodist*.

ῥέω, *ρήσσομαι*, *ἐρρύην*, 426, 5, L. *ruo*, I flow, stream, *trans. and intrans.* (*Dia-rrhea*.)

ῥήγνυμι, *ἐρράγην*, 442, 14 (*ἐρρώγω*, 417, I have burst forth), I break, shatter. (*Wreck, cata-ract*, L. *frango*.)

ῥῆμα, *ατος*, *τό*, a word, phrase, expression.

ῥήτωρ, *οπος*, *ὁ*, 459 a, an orator, pleader; *rhetorician*, L. *rhetor*.

ρίπτω, *ρίψω*, 43, 293, I hurl, cast, cast out, utter.

ρίς, *ινός*, ἡ, the nose; *plur.*, *nos-trils*. (*Rhino-ceros*.)

ρόδον, *τό*, a rose. (*Rhodo-dendron*.)

ῥώννυμι, *ρώσω*, 441, 2 (*ἐρρώμαι*, am strong, 712), I strengthen, confirm. (L. *Robur*.)

Σ

σάλπιγξ, *ιγγος*, ἡ, a trumpet, trumpet-call.

σάρξ, *κός*, ἡ, flesh; *pl.*, body, muscles. (*Sarco-phagus*.)

σαφής, *ές*, clear, certain. (L. *sapio*.)

σβέννυμι, *σβέσω*, 440, 3 (*ἔσβην*, *ἔσβηκα*, 416, went out, am extinguished), I quench, extinguish, quell. (*A-sbestos*.)

σεαυτοῦ or *σαντοῦ*, *reflex. of 2d pers.*, 235, of thyself.

σέβω, *ψω*—*com. σέβομαι*, etc.—I worship, reverence; am religious. (*Sebasto-pol*.)

σειώ, *σω*, 421, 17, I shake,

brandish; annoy. (L. *sistrum*.)

σελήνη, ἡ, the moon.

σημαίνω, ἀνῶ, I signal, signify.

σημεῖον, τό, a sign, trace, signal, ensign.

σήμερον, to-day.

σθένος, εὖς, τό, strength, might, prowess. (Calli-sthenics.)

σιγάω, ἡσσομαι, 379, I am silent, keep silence.

σιγή, ἡ, silence.

σίτος, ὁ, 200, corn, grain, food. (Para-site.)

σκέπτομαι, etc., 427, 16.

σκέψις, εὖς, ἡ, an examining, consideration. (Skeptic.)

σκηνή, ἡ, tent, stage; plur., camp. (L. *scena*, *scene*.)

σκήπτρον, τό, 462, something to lean on, staff, scepter.

σκήπτω, ψω, 427, 17, trans., I prop; hence, let fall upon, press upon, hurl.

σκιά, ἡ, shadow, shade. (L. *sciurus*=shadow-tail, *squirrel*.)

σκοπέω, cf. σκέπτομαι, σκέψομαι, 427, 16, I look at, contemplate, consider.

σκοπός, ὁ, ἡ, 457 c, a watchman, guardian; aim, mark. (Scope, tele-scope.)

σκότος, ὁ, 197, darkness, gloom.

σκώπτω, ψομαι, 427, 18, I mock, jeer, scoff at; jest.

Σκύθης, ὁ, 135, a Scythian.

σός, ἡ, ὄν, L. *tuus*, thy, thine.

Cf. Doric *τεός*.

σοφία, ἡ, cleverness, skill, wisdom. (Philo-sophy.)

σοφιστής, ὁ, 459 a, one who is clever, wise; a sophist.

σοφός, ἡ, ὄν, clever, cunning; wise. (Sage, Fr. *savant*.)

Σπαρτιάτης, ὁ, 467 b, a Spartan.

σπείρω, ἐρῶ, 432, 16, I sow, scatter like seed, dissemi-

nate. (L. *spargo*; *sparse*, *sporadic*.)

σπέρμα, ατος, τό, seed, sperm.

σπενδῶ, σω, ἔσπενσμαι, I urge on, press on, trans. and intrans.; strive after.

σπουδή, ἡ, earnestness, zeal, haste. (Study.)

σπουδαῖος, α, ον, serious—of pers. and things; zealous, earnest.

στάσις, εὖς, ἡ, a standing, status; faction, sedition. (Apostasy.)

στέλλω, στέλω, ἐστάλην, 290, I get ready, fit out, despatch; mid., get ready, set out. (Apo-stle, epi-stle.)

στερῶ, ἡσσω, 447, 7, I deprive, bereave, rob, τινά τινος, 580.

στέφανος, ὁ, a crown, wreath. (Stephen.)

στεφανῶ, ὦσω, I crown, enwreath; mid., get a crown.

στοά, ἡ, 125 c, Exc., a porch. (Stoic.)

στολή, ἡ, 457 a, L. *stola*, equipment, attire. (Stole.) Cf. στέλλω.

στόμα, ατος, τό, the mouth; an outlet or entrance. (Chryso-stom.)

στορέννυμι, ἐσω, 440, 4, I spread, spread out, strew, L. *sterno*. Cf. στρατός.

στρατεία, ἡ, 460 c, armament, campaign, expedition.

στρατεύω, εὖσω, I make an expedition, take the field, march.

στρατηγός, ὁ, 457 c, leader of an army, general. (Strategic.)

στρατιώτης, ὁ, a soldier.

στρατός, ὁ, an encamped army—in the field, an army.

στρέφω, ψω, ἔστροφα, 424, 23, I twist, turn, wheel,—often intrans.

στροφή, ἡ, 457 c, a turning, twisting. (*Cata-strophe.*)

στρώννυμι, στρώσω, etc., same as *στορέννυμι*.

σύ, *thou*, L. *tu*.

συγγενής, ἐς, *congenital*, a-kin, related; *plur.*, relations, kin.

συγγιγνώσκω, I come to an understanding with, excuse, forgive.

συμβαίνω, I meet, agree with; *impers.*, it happens.

συμφέρω, I contribute, am of service; *impers.*, it profits, is expedient.

σύν or ξύν, 628, L. *cum*, with. (*Sym-pathy.*)

σύν-ειμι, I am with, live with.

συν-ίσταμι, I set together, bring together, unite; *mid. and in-trans.*, hold together, consist. (*System.*)

σύν-οιδα, I am conscious.

σφαῖρα, ἡ, 130 Exc. 3, a ball, sphere.

σφαιρο-ειδής, ἐς, *spherical*, rounded. Cf. *εἶδος*.

σφάλω, αὐῶ, 432, 18, L. *fallo*, I trip up, overthrow, foil. (*Fall, fell.*)

σφεῖς, they. Cf. 668.

σφέτερος, α, ον, their. Cf. 238 R.

σχεδόν, holding on to; hence, close to, nigh; almost, nearly. Cf. *ἔχω*.

σχῆμα, ατος, τό (*ἔχω*), figure, form; *scheme*.

σχολή, ἡ, leisure; work of leisure, place of leisure-work, L. *schola*, school; σχολῇ, 608, leisurely, slowly, scarcely.

σώζω, σώσω, 431, 5, I save, preserve, observe. (*Socrates*, L. *sos-pes*.)

σῶμα, ατος, τό, the body, carcass.

σωτήρ, ἦρος, ό, 172 b, 459 a, savior, deliverer, guardian.

σωτηρία, ἡ, safety, deliverance, salvation.

σώφρων, ον, 221 d, sound-minded, sensible, temperate. Cf. *σώζω*, φρήν.

T

τάλας, τάλαινα, τάλαν, 156 c, suffering, wretched. (L. *tuli*, *tolero*.)

ταμίης, ό (τέμνω), one who cuts up and distributes, a dispenser, steward.

τάξις, εως, ἡ, arrangement, rank, tactics. (*Syn-tax.*) Cf. *τάσσω*.

ταράσσω (-ττω, 41), ξω, 428, 8, I stir, stir up, disturb.

τάσσω (-ττω), ξω, 428, 9, I arrange, appoint, charge; *mid.*, draw up.

ταῖρος, ό, L. *taurus* a bull.

ταῦτα, from οὗτος, αὕτη, τοῦτο, 239; these things, 679.

ταυτόν, = τὸ αὐτό, 68 R. c, 234²; the same. (*Tautology.*)

τάφος, ό, burial, tomb. (*Epi-taph.*) Cf. *θάπτω*.

ταχέως, *adv.* of ταχύς, quickly.

τάχος, εος, τό, speed. (*Tachy-graphy.*)

ταχύς, εἶα, ύ, 222, quick, swift.

τε, L. *que*, and; τε—τε, τε—καί, both—and; τε καὶ = *atque*, 855.

τεῖνω, τενῶ, τέτακα, 433, 5, L. *tendo*, I stretch, ex-tend. (*Tension, thin.*)

τείχος, εος, τό, a wall—of a house or fort.

τεκμήριον, τό, proof, sure sign; *opp.* το σημεῖον.

τέκνον, τό, that which is born; bairn, child. Cf. *τίκτω*.

τελευτή, ἡ, a finish, end.

τελέω, τελέσω, 288, I finish, complete. Fr. st. *teles*.

τέλος, εος, τό, a completed thing, completion; 552, at last.

τέμνω, τεμῶ, 435, 9, I cut. (A-tom, Epi-tome.)

τέρπω, ψω, ἐτάρπην, 424, 24, I delight, give pleasure to. (Terpsi-chore.)

τέσσαρες, α, four, L. *quattuor*. (L. *tessera*, tessellated.)

τεσσαράκοντα, forty, L. *quadraginta*.

τέταρτος, η, ον, fourth. (L. *quartus*, tetrarch.)

τετράκις, four times.

τέως, meanwhile, so long as.

τέχνη, ή, art. (Technical.)

τί (τίς), 552, why; τι, in some respect.

τίθημι, θήσω, τίθεικα, 403, 2, I put, ordain. (Deem, thesis, theme.)

τίκτω, τέξω, τέτοκα, 449, 5, I beget, bring forth, produce.

τιμάω, ήσω, I honor, value, respect.

τιμή, ή, honor, esteem, value.

τίμιος, α, ον, honored, esteemed, precious.

τίνω, τίσω, τίτικα, 435, 5, I pay a price, expiate; mid., get redress, punish, τινά, 544 a.

τίς, τί, L. *quis*, who, what?

τιτρώσκω, τρώσω, 445, 6, I wound, hurt, damage.

τλήμων, ον, synonymous with τάλας.

ἐτλην, 408, 6, I endured, dared, held out. (L. (t)latus.)

τοι, in truth, verily, 852, 11.

τοί-νυν, therefore, further, 867.

τοῖος, cf. τοιοῦδε and τοιοῦτος, 241, 247, = L. *talis*; such in kind, nature, or quality.

τόνος, ό, a straining or pitch-

ing—esp. of the voice; tone. (Tune, tonic.) Cf. τείνω.

τόξον, τό, bow; plur., bow and arrows. (In-toxicate.)

τόπος, ό, place, spot. (Topography.)

τοσοῦτος, τοσαῦτη, τοσοῦτο = L. *tantus*, tot; so many, so great. Cf. 241.

τότε, then; as attrib., of that time, former.

τράγος, ό, a goat. (Trag-edy.)

τρά-πεζα, ή, a table, meal. (Trapezium.) Cf. τετρα-, πέξα.

τρεῖς, τρία, L. *tres*, three.

τρέπω, ψω, ἐτραπον, τέτροφα, 424, 25, I turn—trans. and intrans.; mid., cf. 689 a, put to flight. (In-trepid.)

τρέφω, θρέψω, 424, 26, I nourish, cherish, maintain.

τρέχω, δραμοῦμαι, 450, 5, I run, hasten. (Trochaic.)

τριάκοντα, L. *triginta*, thirty.

τριβῶ, ψω, 424, 27, I rub, grind down, wear out. (Trite, diatribe.)

τριήρης, es, 179, triply furnished; as a subst., the three-banked (ship), a trireme.

τρίς, thrice; τρίτος, η, ον, third.

τρόπαιον, τό (neut. of an adj.), a trophy, L. *tropaeum*, a token of the rout (τροπή) of the enemy. Cf. τρέπω.

τρόπος, ό, a turn, manner, way. (Tropics, trope.)

τροφή, ή, 457 c, nourishment, maintenance. (A-trophy.)

Cf. τρέφω.

Τρωικός, ή, όν, Trojan.

τυγχάνω, τεύξομαι, ἐτυχον, 437, 8, I hit, τινός—if the object is lifeless, 574; meet, gain, τινός, 574 c; intrans., happen—used both as pred. and copula.

τύμβος, ό, a tomb, L. *tumulus*.
 τύπος, ό, a blow, indentation,
 impression, outline, *type*.
 τύπτω, ψω, 427, 19, I beat,
 strike, smite, knock.
 τύραννος, ό, a tyrant, L. *tyran-*
nus, absolute sovereign.
 τυφλός, ή, όν, blind; *of things*,
 dim, obscure.
 τύχη, ή, what one obtains
 (τυγχάνει) from the gods,
 good fortune; hence, for-
 tune, chance.

Υ

ύβριζω, ίσω or ιώ, I run riot;
 insult, outrage.
 ύβρις, εως, ή, wanton violence,
 up-pishness, insolence; an
 outrage. (*Hybrid*, L. *super-*
bis.)
 ύγιής, ές, sound, healthy, *vigor-*
ous. (L. *vigeo*, *hygiene*.)
 ύδωρ, ύδατος, τό, 167, *water*.
 (*Hydrant*, L. *unda*.)
 υίός, ό, L. *filius*, a son. Cf.
 φύω.
 ύλη, ή, L. *silva*, wood, timber;
 stuff, matter.
 ύλήεις, εσσα, εν, 470, 5, woody,
 wooded.
 ύμεις, you.
 ύμέτερος, α, ον, your, yours.
 ύπέρ, 633, 634, L. *super*, *over*.
 ύπερ-βάλλω, I overcast, outdo,
 exceed. (*Hyperbolic*.)
 ύπερ-οράω, I overlook.
 ύπνος, ό, L. *somnus*, *sopor*,
 sleep.
 ύπό, 655-57, L. *sub*, under.
 ύπο-κρίνομαι, I am under in-
 quiry; respond—*esp. in dia-*
logue; play a part. (*Hypo-*
crite.)
 ύπο-νοέω, I suspect. Cf. νοῦς.
 ύπο-τίθημι, I place under; *mid.*,

assume, suggest. (*Hypothe-*
sis.)

ύς, ύός, ό, ή, 121 R., L. *sus*, pig,
sow. (*Swine*.)

ύστατος, η, ον, 224 R., last, ut-
 termost.

ύστερος, α, ον, later, latter; 552,
 afterwards.

ύψος, εος, τό, hight, the top.
 (*Up*.)

ύω, σω, 421, 11, I wet, send
 rain; ύει, it (Zeus) rains.
 Cf. ύδωρ.

Φ

φαίνω, ανώ, 291 (πέφνηα, 417,
 I appear), I show, shine;
mid., 291, 414, show myself,
 appear. (*Phantom*, *fancy*,
phase.)

φάλαγξ, αγγος, ή, line of battle,
 army in battle, *phalanx*.

φανερός, ά, όν, 471, visible, man-
 ifest, conspicuous. Cf. φαι-
 νω.

φάρμακον, τό, medicine, drug,
 poison. (*Pharmacy*.)

φαῦλος, η, ον, or ος, ον, light,
 trivial, worthless.

φέρω, οίσω, ήνεγκον, 450, 6, L.
fero, I bear, carry; endure,
 achieve; *mid.*, I carry off
 for myself, gain, secure.

φεύγω, φεύξομαι or -οῦμαι, έφυ-
 γον, 425, 16, L. *fugio*, I flee,
 shun; take flight.

φήμη, ή, L. *fama*, report, say-
 ing; *fame*.

φημί, φήσω, έφην, 404, 2, I say,
 tell, speak. (L. *fari*.) Cf.
 450, 8.

φθάνω, άσω, έφθασα, 435, 3, I
 come before, anticipate.

φθείρω, ερώ (έφθορα), έφθάρην,
 432, 20, I destroy, corrupt;
pass., go to ruin.

φθονερός, ἄ, ὄν, 471, envious, jealous.
 φθονέω, ἦσω, I grudge, envy, τινί τινος, 595 b, 577.
 φθόνος, ὁ, envy, ill-will.
 φιλ-άδελφος, ὄν, brotherly, sisterly.
 φιλ-άνθρωπος, ὄν, humane, benevolent.
 φιλέω, ἦσω, I love, am fond of.
 φιλία, ἡ, 464 c, love, friendship.
 φίλος, η, ὄν, 221 c, loved, dear, pleasing.
 φιλο-σοφία, ἡ, love of knowledge, pursuit of knowledge; wisdom, *philosophy*.
 φιλό-σοφος, ὄν, loving knowledge, *philosophic*, scientific.
 φιλό-τιμος, ὄν, loving honor, ambitious, emulous.
 φλέγω, ξω, I burn, in-flame,—*trans. and intrans.* (L. *flagro, phlegm.*)
 φοβερός, ἄ, ὄν, 471, fearful; *act.*, frightful; *pass.*, frightened.
 φοβέω, ἦσω, I frighten; *mid.*, am afraid of, fear, τινά.
 φόβος, ὁ, fear. (*Hydro-phobia.*)
 φονεύς, ἔως, ὁ, 458, a murderer.
 φόνος, ὁ, murder.
 φράζω, ἄσω, 428, 17, I tell, declare. (*Phrase.*)
 φράσσω (-τω), ξω, 442, 15, I fence in, defend. (L. *farcio, dia-phragm.*)
 φρήν, ἐνός, ἡ, the diaphragm, breast; *but com.*, the heart, mind. (*Ereney, phren-ology.*)
 φρονέω, ἦσω, I think, mean, am minded *thus and so*.
 φρόνησις, ἔως, ἡ, purpose, prudence.
 φυγή, ἡ, L. *fuga*, flight, exile. Cf. φεύγω.
 φυλακή, ἡ, 457 a, c, watch, safe-guard.

φύλαξ, ακος, ὁ, 454 R. b, watch-man, guard, guardian. (*Phylactery.*)
 φυλάσσω, ξω, 428, 11, I guard, keep, observe; *mid.*, guard against, shun, 544 a.
 φύλλον, τό, L. *folium*, a leaf; *plur.*, *foliage*.
 φυσικός, ἡ, ὄν, *physical*, natural.
 φύσις, ἔως, ἡ, nature. (*Physiognomy.*)
 φυτόν, τό, that which has grown, plant. (*Zoo-phyte.*)
 φύω, σω, 423, 4 (ἔφυν, 416, 3, I grew), I make grow, produce. (L. *fui.*)
 φωνή, ἡ, sound, voice, cry. (*Eu-phonic, phono-graph.*)
 φωνήεις, εσσα, εν, 470, 5, possessed of speech; vocal.
 φῶς, φωτός, τό, 160 c, light. (*Photo-graph.*) Fr. *phos*, for *phafos*, 39. Cf. *φαῖνω*.

X

χαίρω, χαίρήσω, ἐχάρην, 432, 21, I rejoice; am delighted, τινί, 611 a. (*Eu-charist.*)
 χαλεπός, ἡ, ὄν, harsh, grievous, difficult, hard.
 χαρά, ἡ, joy, delight.
 χαρίεις, εσσα, εν, 220; 470, 5, *grace-ful*, charming.
 χαρίζομαι, ἴσομαι, I show favor, *gratify*, indulge, τινί, 595 b.
 χάρις, ιτος, ἡ, favor, *grace*, thanks. (*Eu-charist.*)
 χειμών, ὤνος, ὁ, L. *hiemps*, winter, storm.
 χεῖρ, χειρός, ἡ, 202, 18, the hand, arm. (*Surgeon, chiropodist.*)
 χείριστος, η, ὄν, cf. *κακός*, 223, worst.
 χείρων, ὄν, cf. *κακός*, 223, worse.

χέω, χέω, ἔχεα, κεχυκα, 426, 6, I pour, shed. (*Chyle*.)

χθές, yester-day. (*L. hesternus*.)

χίλιοι, αι, α, thousand; *sing. used with collective nouns*.

χίμαιρα, ἡ, 130 Exc. 3, goat, *chimaera*. (*Chimerical*.)

χορεύω, εὖσω, I dance—*trans. and intrans.*

χορός, ό, a dance, *chorus, choir*.

χράσμαι, ἵσσομαι, 335 a, 371 c; 421, 3, I furnish, or serve, myself, *τινί*, 607 a.

χρή, χρήσει, *impf. ἐχρήν or χρῆν*, 404, 3, *impers.*, it is needful, right; behooves.

χρήμα, ατος, τό, a useful thing; thing, matter,—*in general*; *plur.*, riches.

χρήσις, εως, ἡ, a using, use.

χρίω, ἴσω, 421, 8, I touch the surface; anoint; *mid.*, anoint one's self or for one's self. (*Christ, christen*.)

χρόνος, ό, time, season; χρόνῳ, 613, in time, at length. (*Chronic*.)

χρύσεος, έα, εον or χρυσοῦς, ἡ, οὖν, § 40, 2, golden.

χρυσός, ό, gold. (*Chryso-lite*.)

χώρα, ἡ, district, territory.

χωρίς, separately, apart.

Ψ

ψάλλω, ψαλῶ, I sing; *orig.* play on a stringed instrument. (*Psalm-tery, psalm*.)

ψέγω, ψέξω, I blame, disparage.

ψεῦδής, ές, false. (*Pseud-onym*.)

ψεῦδος, εος, τό, falsehood, fraud.

ψεῦδω, εὖσω, I cheat by lies, falsify, deceive.

ψυχή, ἡ, breath, life, spirit, soul, mind. (*Psychology*.)

ψύχος, εος, τό, coolness, cold, chill; winter.

Ω

ω, 543 a, O; ω, oh.

ωδε (ὦδε), thus, as follows.

ὠδή, ἡ, song, *ode*.

ώκυσ, έια, ύ, swift, quick. (*L. ocior*.)

ώον, τό, *L. ovum*, egg. (*Oval*.)

ώρα, ἡ, *L. hora*, season, hour; prime.

ώς (ὧς), as, 875 a; that, 875 d.

Used pleonastically with other adv.; as *ὡς ἀληθῶς*, *lit.* how truly, truly.

ὡσ-αύτως, in the same way, just so.

ὥσί, *see οὗς*; ὥσι, *see εἰμί*.

ὥσπερ, just as, 850, 3.

ὥστε, so that. Cf. 876, 4 b.

ὥτός, *see οὗς*.



ENGLISH-GREEK VOCABULARY.

Consult the preceding vocabulary for fuller information about the following words.

A

able, I am, <i>v. δύναμαι.</i>	again, <i>πάλιν, αὖ.</i>
about, <i>ἀμφί, περί, κατά.</i>	against, <i>ἐπί, πρὸς, κατά.</i>
above, <i>ὑπέρ.</i>	age, <i>γῆρας.</i>
absolutely, <i>ἀπλῶς.</i>	aged man, <i>γέρον.</i>
according to, <i>κατά.</i>	ageless, <i>ἀγήρων.</i>
accordingly, <i>ἄρα.</i>	agree, <i>ὁμολογέω.</i>
account, <i>v. τίθημι, mid.</i>	Aeschylus, <i>Αἰσχύλος.</i>
accountable, <i>αἰτιος.</i>	aim, <i>σκοπός.</i>
accusation, <i>αἰτία.</i>	air, <i>ἀήρ.</i>
accuse, <i>αἰτιάομαι.</i>	Ajax, <i>Αἴας.</i>
accustomed, I am, <i>εἴωθα.</i>	Alexander, <i>Ἀλέξανδρος.</i>
Achilles, <i>Ἀχιλλεύς.</i>	all, <i>πᾶς.</i>
acquire, <i>κτάομαι.</i>	all but, <i>ὅσον οὐ.</i>
acquiring, <i>s. κτήσις.</i>	allow, <i>έάω</i> ; it is allowed, <i>ἔξεστι.</i>
act, <i>s. ἔργον</i> ; <i>v. πράσσω</i> ; a	almost, <i>σχεδόν, ὀλίγον.</i>
play, <i>ὑποκρίνομαι.</i>	alone, <i>μόνος.</i>
act unjustly, <i>ἀδικέω.</i>	along, <i>παρά.</i>
action, <i>πρᾶξις.</i>	already, <i>ἤδη.</i>
active, <i>εὖζωνος.</i>	also, <i>καί.</i>
address an assembly, <i>ἀγορεύω.</i>	altogether, <i>πάνν.</i>
admire, <i>θαυμάζω.</i>	always, <i>αεί.</i>
adorn, <i>κοσμέω.</i>	am, <i>εἰμί.</i>
advance, <i>έρπω.</i>	ambassadors, <i>πρέσβεις.</i>
advise, <i>βουλεύω.</i>	ambitious, <i>φιλότιμος.</i>
affair, <i>πρᾶγμα</i> ; the affairs of	ambrosia, <i>ἀμβροσία.</i>
the state, <i>τὰ τῆς πόλεως.</i>	among, <i>μετά.</i>
afford, <i>παρέχω.</i>	Anaximander, <i>Ἀναξίμανδρος.</i>
afraid of, I am, <i>δέδια, δέδοικα.</i>	anchor, <i>ἄγκυρα.</i>
after, <i>μετά.</i>	ancient, <i>ἀρχαῖος, παλαιός.</i>
afterwards, <i>ἔπειτα.</i>	and, <i>καί, τε</i> ; and yet, <i>καί τοι.</i>
	anger, <i>ὀργή.</i>
	animal, <i>ζῶον.</i>

announce, ἀγγέλλω.
 anoint, χρίω; *intrans.* χρίομαι.
 another, ἄλλος.
 answer, *v.* ἀποκρίνομαι.
 anticipate, φθάνω.
 any, τις, πᾶς.
 apart, χωρίς.
 appear, φαίνομαι.
 appoint, τάσσω, τίθημι.
 arms, ὅπλα.
 army, στρατός.
 around, περί, ἀμφί.
 arrange, τάσσω.
 arrangement, τάξις.
 art, τέχνη.
 artist, τεχνίτης.
 as, ὥς, ἢ; ὅπη, 682.
 as many, *or* much, as, ὅσος.
 as regards, κατά.
 as soon as, ὥς τάχιστα.
 ashamed, I am, αἰσχύνομαι.
 ask, αἰτέω, ἐρετάω.
 ass, ὄνος.
 assembling, place of, ἀγορά.
 assembly, ἐκκλησία.
 assign, νέμω.
 associate with, ὁμιλίω.
 assume, ὑποτίθεμαι.
 Assyrian, Ἀσσύριος.
 asunder, δίχα.
 Athenian, Ἀθηναῖος.
 Athens, Ἀθήναι; *at*, Ἀθήνησι.
 at, πρὸς.
 at all events, γοῦν.
 — home, οἶκοι.
 — last, τέλος.
 — least, γε.
 — length, χρόνος.
 — once, αὐτόθεν.
 — one time—at another time,
 ἄλλοτε—ἄλλοτε.
 — random, μάτην.
 — the same time, ἅμα.
 attack, προσβάλλω.
 attempt, ἐπιχειρέω.
 Attic, Ἀττικός.
 attire, στολή.
 author, αἴτιος.

avail, ἀρκέω.
 await, μένω.
 axe, ἀξίνη.

B

Babylon, Βαβυλῶν.
 Bacchus, Διόνυσος.
 backwards, πάλιν.
 bad, κακός.
 badness, κακία.
 ball, σφαῖρα.
 band of actors, χορός.
 banish, ἐκβάλλω; *pass.* ἐκπίπτω.
 barbarian, βάρβαρος.
 base, ἀδ. αἰσχρός.
 bathe, λούομαι.
 battle, μάχη.
 bay, κόλπος.
 be, εἰμί.
 bear, *v.* φέρω.
 beast, θηρίον.
 beat, τύπτω, κόπτω.
 beautiful, καλός.
 beauty, κάλλος.
 because, ὅτι.
 become, γίγνομαι.
 bee, μέλισσα.
 before, ἀδ. πρὶν; *prep.* πρό.
 beget, τίκτω.
 beg for, αἰτέω.
 begin, ἀρχω, ἀρχομαι.
 beginning, ἀρχή.
 behold, θεάομαι.
 believe, πιστεύω.
 belly, γαστήρ.
 bend, κάμπτω.
 benefit, *v.* εὖ ποίω, ὀνίνημι.
 beside, παρά.
 best, ἄριστος, λῦστος, βέλτιστος.
 better, ἀμείνων, βελτίων.
 betray, προδίδωμι.
 bewail, κόπτομαι.
 beyond, ὑπέρ.
 bind, δέω.
 bird, ὄρνις.

bite, δάκνω.
 black, μέλας.
 blame, ψέγω, μέμφομαι.
 blessed, μακάριος.
 blind, τυφλός.
 blood, αἷμα.
 blow, πληγή.
 body, σῶμα.
 Boeotian, Βοιωτός.
 bold, θρασύς.
 boldness, θάρσος.
 bone, ὀστέον.
 book, βιβλίον.
 bosom, κόλπος.
 both, ἀδῷ. ἄμφω; ἀδὸ. καί.
 both sides, on, ἀμφοτέρωθεν.
 bound, v. ὀρίζω.
 boundary, ὄρος.
 bow, τόξον.
 bowl, κρατήρ.
 boy, παῖς.
 brave, ἀνδρείος.
 break, v. ῥήγνυμι; (an oath)
 λύω.
 breath, πνεύμα.
 breathe, πνέω.
 bride, νύμφη.
 bright, λαμπρός.
 bring, φέρω, ἄγω, κυμίζω.
 bring forth, τίκτω.
 broad, εὐρύς.
 brother, ἀδελφός.
 brotherly, φιλάδελφος.
 brow, ὄφρυσ.
 brutal, θηριώδης.
 bull, ταῦρος.
 burial, τάφος.
 burn, καίω.
 bury, θάπτω.
 business, ἀσχολία.
 bustling, πολυπράγμων.
 but, ἀλλά, δέ.
 buy, ἀγοράζω.
 by, ὑπό; by land, κατὰ γῆν.
 by all means, πάντως.
 — day, ἡμέρας.
 — force, βία.
 — means of, διὰ.

by night, νυκτός.
 — no means, οὐδαμῶς.
 — the side of, παρά.

C

calamity, ἄτη.
 call, λέγω, καλέω.
 calumny, διαβολή.
 care, I am a—to, μέλω; *impers.*
 μέλει.
 carry, φέρω; off for myself,
 φέρομαι.
 cast away, v. ῥίπτω.
 cause, s. αἰτία, αἰτιον.
 cavalry, ἵππεις.
 cease, παύομαι.
 Celts, Κέλτοι.
 certain, σαφής, τις.
 certainly, μέντοι.
 chance, τύχη.
 change, v. ἀλλάσσω.
 chaos, χάος.
 character, ἦθος.
 charming, χαρίεις.
 chastise, κολάζω.
 cherish, τρέφω.
 child, τέκνον, παῖς.
 childless, ἄπαις.
 chimera, χίμαιρα.
 choice, αἵρεσις.
 choose, αἰρέομαι.
 chorus, χορός.
 church, ἐκκλησία.
 circle, κύκλος.
 citadel, ἀκρόπολις.
 citizen, πολίτης.
 city, πόλις.
 claim, v. ἀξιόω.
 class, s. εἶδος.
 clean, καθαρός.
 cleanse, καθαίρω.
 clear, λαμπρός.
 clever, δεξιός.
 cling to, ἄπτομαι.
 cloak, ἱμάτιον.
 close, v. κλείω.

clothes, *ιμάτια*.
 cloud, *νεφέλη*.
 coast along, *παραπλέω*.
 cold, *σ. ψύχος*.
 colonise, *οικίζω*.
 come, *έρχομαι*; I am, *ἤκω*.
 command, *κελεύω*.
 common, *κοινός*.
 completion, *τέλος*.
 concerning, *περί*.
 condemn, *καταγιγνώσκω*.
 conquer, *νικάω*.
 conscious, I am, *σύννοια*.
 consider, *νομίζω, σκοπέω*.
 consideration, *σκέψις*.
 consist, *συνίσταμαι*.
 consult, *βουλευόμαι*.
 contain, *ἔχω*.
 contemplate, *θεωρέω*.
 contemplation, *θεωρία*.
 contest, *ἀγών, ἄθλος*.
 continent, *ἀδ. ἐγκρατής*.
 continue, *μένω*.
 contradict, *ἀντιλέγω*.
 contrary to, *παρά*.
 contrivance, *μηχανή*.
 converse, *διαλέγομαι*.
 conversation, *διάλογος*.
 convict, *ἐλέγχω*.
 Corinth, *Κόρινθος*.
 Corinthian, *Κορίνθιος*.
 corn, *σίτος*.
 corner, *γωνία*.
 correct, *κολάζω*.
 corrupt, *ν. φθείρω*.
 counsel, *σ. βουλή*; *ν. βουλευώ*.
 count happy, *εὐδαιμονίζω*.
 — worthy, *ἀξιώω*.
 country, *γῆ, πατρίς*.
 courage, *ἀνδρεία*.
 courageous, *ἀνδρείος*.
 court, pay—to, *θεραπεύω*.
 courtyard, *αὐλή*.
 cover, *ν. καλύπτω*.
 cow, *βοῦς*.
 coward } *δειλός*.
 cowardly }
 cowardice, *δειλία*.

cower, *πτήσσω*.
 crabbed, *χαλεπός*.
 craft, *δόλος*.
 creep, *ν. ἔρπω*.
 Cretan, *Κρής, γεν. Κρητός*.
 cross over, *διαβαίνω*.
 crown, *σ. στέφανος*; *ν. στεφανώω*.
 cry, *σ. βοή*.
 cubit, *πῆχυς*.
 culprit, *αἷτιος*.
 curse, *ἀπη*.
 custom, *ἔθος*.
 cut, *ν. τέμνω, κόπτω*.

D

dance, *σ. χόρος*; *ν. χορεύω*.
 danger, *κίνδυνος*; I incur, *κινδυνεύω*.
 dared, *Ι, ἔτλην*.
 darkness, *σκοτός*.
 dart, *βέλος*.
 daughter, *θυγάτηρ*.
 dawn, *σ. ἑως*.
 day, *ἡμέρα*.
 dead, *νεκρός*.
 dead body, *νεκρός*.
 dear, *φίλος*.
 death, *θάνατος*.
 deceive, *ψεύδω*.
 decision, *κρίσις*.
 declare, *ἀγορεύω*.
 deed, *ἔργον*.
 deep, *ἀδ. βαθύς*.
 — toned, *βαρύς*.
 defeat, *ν. κρατέω*.
 defend, *φυλάσσω, ἀμύνω*.
 define, *ὀρίζομαι*.
 deity, *δαίμων*.
 deliberate, *βουλευόμαι*.
 delight, *ν. τέρπω*; *ἐπιτρ. χαίρω*.
 depart, *ἀπέρχομαι*.
 deprive, *στερέω, ἀφαιρέομαι*.
 depth, *βάθος*.
 descent, *γένος*.

deserted, ἔρημος.
 deserved, ἀξίος.
 desire, v. ἐπιθυμῶ.
 desolation, ἐρημία.
 despatch, v. στέλλω.
 despise, καταφρονέω.
 destroy, φθείρω, ὀλλυμι, ἀπο-
 λυμι.
 dexterous, δεξιός.
 dialogue, διάλογος.
 diction, λέξις.
 die, s. κύβος; v. θνήσκω, ἀπο-
 θνήσκω.
 different, ἕτερος.
 difficult, χαλεπός.
 difficulty, with, μόλις.
 dig, ὀρύσσω.
 dinner, δείπνον.
 dip, v. βάπτω.
 direct, ἀδῆ. εὐθύς.
 directions, in all, πανταχῇ.
 disciple, μαθητής.
 disease, νόσος.
 diseased, νοσώδης.
 disgrace, v. αἰσχύνω; s. αἰσχύ-
 νη.
 disgraceful, αἰσχροός.
 dishonor, ἀτιμία.
 dispose, διατίθημι; am dis-
 posed, διακείμει.
 disposition, τρόπος.
 distribute, νέμω.
 distributor, ταμίης.
 district, χώρα.
 disturb, ταρασσω.
 divine, θεῖος.
 divinity, δαίμων.
 do, πράσσω, ποιέω, δράω.
 dog, κύων.
 doing, πράξις.
 door, θύρα.
 double, διπλοῦς.
 down, κατά.
 drag, v. ἐλκω.
 dragon, δράκων.
 draw up, τάσσομαι.
 dread, s. φόβος; v. φοβέομαι.
 drink, s. ποτόν; v. πίνω.

drive, v. ἐλαύνω; out of senses,
 ἐξίστημι.
 drug, s. φάρμακον.
 during, δια.

E

each, ἕκαστος; each other, ἀλ-
 λήλων.
 ear, οὖς.
 early, ἔωθεν.
 earnest, σπουδαῖος.
 earnestness, σπουδή.
 earth, γῆ.
 easy, ῥάδιος.
 eat, ἐσθίω.
 echo, ἡχώ.
 edge, ἀκμή.
 educate, παιδεύω.
 education, παιδεία.
 egg, ὠόν.
 Egypt, Αἴγυπτος; Egyptian,
 Αἰγυπτίος.
 eight, ὀκτώ; eighth, ὀγδοός.
 either, ἤ.
 elder, πρεσβύτερος.
 elephant, ἐλέφας.
 eleven, ἑνδεκα; eleventh, ἐνδέ-
 κατος.
 elsewhere, ἄλλοθι.
 embrace, ἀσπάζομαι.
 empty, κενός.
 encourage, παρακαλέω.
 end, τελευτή, τέλος.
 enemy, πολέμιος (com. pl.).
 enjoy, ἡδομαι.
 enlarge, αὐξάνω.
 en masse, πανδημεί.
 enslave, δουλόω.
 entreat, αἰτέομαι.
 envious, φθονερός.
 envy, s. φθόνος; v. φθονέω.
 Epaminondas, Ἐπαμεινώνδας.
 Epicurus, Ἐπίκουρος.
 equal, ἴσος; equally, ἴσως.
 equipment, στολή.
 err, ἀμαρτάνω.

error, ἀμαρτία.
 escape, *s.* φυγή; *v.* φεύγω.
 escape notice, λανθάνω.
 escort, *s.* πομπή.
 especially, μάλιστα.
 esteem, ποίεομαι.
 eternity, αἰών.
 Ethiopian, Αἰθίοψ.
 Etna, Αἴτνη; Etnean, Αἰτναῖος.
 even, καί.
 everlasting, αἰδῖος.
 every, πᾶς.
 everywhere, πανταχοῦ.
 evil, *adj.* κακός; *s.* κακόν.
 evil-speaking, βλασφημία.
 exact, *v.* λαμβάνω.
 examine, ἐλέγχω.
 exceed, ὑπερβάλλω.
 exceedingly, πάνυ.
 excel, διαφέρω.
 excellence, ἀρετή.
 excellent, ἀγαθός.
 excuse, *v.* συγγιγνώσκω.
 exhausted, *I am*, κάμνω.
 expedition, στρατεία; *I make*,
 go on an, στρατεύω.
 extinguish, σβέννυμι.
 extreme, ἔσχατος.
 eye, ὀφθαλμός.

F

fabulous, μυθώδης.
 fact, πρᾶγμα.
 fair, *adj.* καλός, δίκαιος.
 faith, πίστις.
 fall, *v.* πίπτω.
 fall asleep, κοιμάομαι.
 false, ψευδής.
 falsehood, ψεῦδος.
 far, μακράν, πολύ.
 fare, *v.* πράσσω; *well*, εὖ; *ill*,
 κακῶς.
 fasten, ἄπτω.
 fat, παχὺς.
 fate, μοῖρα.
 father, πατήρ.

fault, αἰτία.
 favor, *s.* χάρις; *v.* χαρίζομαι.
 fear, *v.* φοβέομαι; *s.* φόβος.
 fearful, φοβερός.
 feel awe, σέβομαι.
 — shame, αἰδέομαι, αἰσχύνομαι.
 — terror, φοβέομαι.
 feeling, αἰσθesis.
 female, *adj.* θήλυς.
 fence, *v.* φράσσω.
 fetter, δεσμός.
 few, ὀλίγοι.
 field, ἀγρός.
 fifth, πέμπτος.
 fiftieth, πεντηκοστός.
 fifty, πενήκοντα.
 fight, *v.* μάχομαι.
 figure, σχῆμα.
 fill, πληρῶω, πίμπλημι.
 find, εὕρισκω.
 finely, καλῶς.
 fire, πῦρ.
 first, πρῶτος; *adv.* πρῶτον.
 first-rate, ἀκρός.
 fish, ἰχθύς.
 fit out, *v.* στέλλω.
 fitting, *it is*, ἔοικε.
 five, πέντε.
 flame, πῦρ.
 flat, πλατύς.
 flatterer, κόλαξ.
 flee, φεύγω.
 flesh, σὰρξ.
 flight, φυγή.
 flow, *v.* ῥέω.
 flower, ἄνθος.
 fly, *v.* φεύγω, πέτομαι.
 follow, ἑπομαι.
 folly, ἄνοια.
 food, σίτος.
 fool, } ἀνόητος.
 foolish, }
 foot, πούς.
 for, *adv.* γάρ; *prep.* ὑπέρ.
 for the most part, τὸ πολὺ.
 force, *s.* βία.
 — *v.* βιάζομαι.

foreign, *βάρβαρος*.
 foremost, *πρώτος*.
 forget, *λανθάνομαι*.
 forgetfulness, *λήθη*.
 form, *σ. εἶδος*.
 former, *πρότερος*.
 formerly, *πρότερον*.
 forsake, *ἐκλείπω*.
 fortunate, *εὐτυχής*.
 fortune, *τύχη*.
 forty, *τεσσαράκοντα*.
 found, *ν. οἰκίζω*.
 four, *τέσσαρες*.
 free, *adj. ἐλεύθερος ; v. ἐλευθε-
 ρόω*.
 freedom, *ἐλευθερία*.
 freeze, *πήγνυμι*.
 freshness, *νεότης*.
 friend, *φίλος*.
 friendship, *φιλία*.
 frighten, *φοβέω*.
 from, *ἀπό*.
 from all sides, *πανταχόθεν*.
 — another place, *ἄλλοθεν*.
 — both sides, *ἀμφοτέρωθεν*.
 — dawn, *ἔωθεν*.
 — home, *οἰκοθεν*.
 — the spot, *αὐτόθεν*.
 — whence, *ὅθεν*.
 fruit, *καρπός*.
 full, *πλήρης*.
 further, *ἔτι*.

G

gain, *σ. κέρδος ; v. τυγχάνω*.
 gather together, *ν. ἀγείρω*.
 general, *στρατηγός*.
 generation, *γενεά*.
 gentiles, *τὰ ἔθνη*.
 get myself ready, *στέλλομαι*.
 — possession of, *κρατέω*.
 — written down, *γράφομαι*.
 giant, *γίγας*.
 gift, *δῶρον*.
 girdle, *ζώνη*.
 give, *δίδωμι*.

give in exchange, *ἀλλάσσω*.
 give to taste, *γεύω*.
 glory, *δόξα*.
 go, *βαίνω, ἔρχομαι ; will go, εἶμι*.
 go on an expedition, *στρατεύω*.
 goad, *σ. κέντρον*.
 goat, *τράγος*.
 god, *θεός*.
 goddess, *θεά*.
 godless, *ἄθεος*.
 gold, *χρυσός ; adj. χρύσεος*.
 golden, *χρύσεος*.
 good, *adj. ἀγαθός ; s. ἀγαθύν*.
 goodly, *εὐφύης*.
 good-natured, *εὐηθής*.
 good news, *εὐαγγέλιον*.
 gospel, *εὐαγγέλιον*.
 grace, *σ. χάρις*.
 graceful, *χαρίεις*.
 gracious, *ἱεως*.
 gratify, *χαρίζομαι*.
 grave, *σ. τάφος*.
 great, *μέγας*.
 Grecian, *adj. Ἑλληνικός*.
 Greece, *Ἑλλάς*.
 Greek, *σ. Ἑλλην ; adj. Ἑλληνι-
 κός*.
 grief, *λύπη*.
 grievous, *λυπηρός*.
 grow old, *γηράσκω*.
 grudge, *φθονέω*.
 guard, *ν. φυλάσσω ; s. φύλαξ*.
 guard against, *φυλάσσομαι*.
 guardian, *φύλαξ*.
 guest, *ξένος*.
 guide, *ἡγεμών*.
 guilty, *αἰτίος*.

H

habit (of mind or body), *ἔξις*.
 hair, *κόμη, θρίξ*.
 half, *ἡμισυς*.
 hallowed, *ὁσιος*.
 hand, *χείρ*.
 happen, *συμβαίνω*.
 happily, *εὐδαιμόνως*.

happiness, εὐδαιμονία.
 happy, εὐδαίμων.
 — I am, εὐδαιμονέω.
 — I count, εὐδαιμονίζω.
 harbor, λιμήν.
 hard, χαλεπός.
 hardly, μόλις.
 harm, ν. βλάπτω.
 harsh, χαλεπός.
 haste, s. σπουδή; ν. ἵεμαι.
 hate, ν. μισέω.
 hateful, ἐχθρός.
 have, ἔχω.
 having power over, κύριος.
 hazard, ν. κινδυνεύω.
 he, αὐτός, ἐκεῖνος.
 head, κεφαλή.
 heal, ν. ἰάομαι.
 healer, ἰατρός.
 healthy, ὑγίης.
 hear, ἀκούω.
 hearing, s. ἀκοή.
 heart, καρδιά.
 hearth, ἐστία.
 heaven, οὐρανός.
 heaven-sent, θεῖος.
 heavy, βαρύν.
 heavy-armed soldier, ὀπλίτης.
 height, ὕψος.
 Helen, Ἑλένη.
 help, ν. δύνημι.
 helpless, ἀμήχανος.
 hence, ἐνθένδε.
 herald, κήρυξ.
 Hercules, Ἡρακλῆς.
 herdsman, νομεύς.
 here, ἐνθάδε.
 herein, ἐνταῦθα.
 Hermae, Ἑρμαί.
 Hesiod, Ἡσίοδος.
 hide, κρύπτω, καλύπτω.
 hidden, κρυπτός.
 highest, ἀκρός.
 hill, πάγος, ὄρος.
 hire, ν. μισθόομαι.
 his, ὅς, αὐτοῦ.
 hit, τυγχάνω.
 hither, ἐνθάδε.

hold, ἔχω; lay hold of, ἔχομαι.
 hold to, ἐπέχω.
 holy, ὁσιος.
 home, οἶκος; adv. οἴκαδε.
 Homer, Ὅμηρος.
 homeward, οἴκαδε.
 honey, μέλι.
 honor, s. τιμή, ἀρετή; ν. τιμάω.
 honored, ἀδ. τιμῖος.
 hope, ἐλπίς.
 hoplite, ὀπλίτης.
 horn, κέρας.
 horse, ἵππος.
 horseman, ἵππεύς.
 hostile, πολέμιος.
 hour, ὥρα.
 house, οἶκος.
 how, πῶς; indirect, ὅπως.
 how many, πόσος.
 however, ὅπως.
 human, ἀνθρώπινος.
 humane, φιλόανθρωπος.
 hundred, ἑκατόν.
 hundredth, ἑκατοστός.
 hurl, ῥίπτω.
 hurt, βλάπτω.
 husband, ἀνὴρ.
 husbandman, γεωργός.
 Hydra, Ὕδρα.

I

I, ἐγώ.
 idle, ἀργός.
 idleness, ἀργία.
 if, εἰ, εἰάν.
 ignorance, ἀγνοία.
 ignorant, ἀμαθής.
 ill, κακός.
 — I am, κάμνω.
 illustrious, λαμπρός.
 image, εἰδωλον, εἰκών.
 imitate, μιμέομαι.
 imitation, μίμησις.
 immediately, εὐθύς, αὐτίκα.
 immortal, ἀθάνατος.
 impious, ἀσεβής.

import, *ν. εἰσάγω.*
 important, *σπουδαῖος.*
 impossible, *ἀδύνατος.*
 impracticable, *ἀμήχανος.*
 impression, *τύπος.*
 in, *ἐν.*
 — a body, *πανδημεί.*
 — dream, *ὄναρ.*
 — another place, *ἄλλοθι.*
 — — way, *ἄλλως.*
 — any respect, *τι.*
 — behalf of, *ὑπέρ.*
 — consequence of, *διὰ, ἐπί.*
 — every way, *πανταχῇ.*
 — many places, *πολλαχού.*
 — no way, *οὐδαμῶς.*
 — short, *ὅλως.*
 — spite of, *βίᾳ.*
 — the presence of, *παρά.*
 — — same way, *ὡσαντῶς.*
 — — time of, *ἐπί.*
 — two, *δίχα.*
 — vain, *μάτην.*
 — which way, *ἦ.*
 incontinent, *ἀκρατής.*
 increase, *αὐξάνω.*
 indeed, *μέν.*
 indict, *γράφομαι.*
 indictment, *γραφή.*
 indulge, *χαρίζομαι.*
 inferior, *ἥσων.*
 infirm, *ἀσθενής.*
 inform, *μηνύω.*
 inhabit, *οἰκέω.*
 injure, *βλάπτω.*
 injustice, *ἀδικία.*
 inquire, *πυνθάνομαι.*
 inquiry, *ἱστορία.*
 insolence, *ὑβρις.*
 inspect, *ἐπισκοπέω.*
 insult, *ν. ὑβρίζω.*
 instead of, *ἀντί, ἐκ.*
 institution, *θεῖσις.*
 instruct, *παιδεύω.*
 instrument, *ὄργανον.*
 intellect, *νοῦς.*
 interpret, *ἐρμηνεύω.*
 interpreter, *προφήτης.*

invasion, make an, *εἰσβάλλω.*
 invent, *εὐρίσκω.*
 irrational, *ἄλογος.*
 island, *νῆσος.*
 ivy, *κισσός.*

J

jest, *ν. σκώπτω.*
 jointly, *κοινῇ.*
 journey, *σ. ὁδός.*
 joy, *σ. χαρά.*
 judge, *σ. κριτής ; ν. κρίνω.*
 judge against, *καταγιγνώσκω.*
 judgment, *γνώμη.*
 Juno, *Ἥρα.*
 Jupiter, *Ζεὺς.*
 just, *δίκαιος.*
 just as, *ὥσπερ.*
 — here, *αὐτοῦ.*
 justice, *δίκη.*

K

keen, *ὀξύς.*
 keep, *φυλάσσω.*
 kill, *κτείνω, ἀποκτείνω ; παρσ. ἀποθνήσκω.*
 kind, *adj. εὖνους.*
 kindle, *ἄπτω.*
 king, *βασιλεύς.*
 kingdom, *βασιλεία.*
 knee, *γόνυ.*
 knight, *ἵππεύς.*
 knock, *κόπτω.*
 know, *γιγνώσκω, οἶδα.*
 knowledge, *γνώσις.*

L

labor, *πόνος.*
 Lacedaemonian, *Λακεδαιμόνιος.*
 lack, *δέω.*
 lament, *δακρύω.*
 lamp, *λαμπάς.*
 land, *γῆ.*
 large, *μέγας.*

last, ὕστατος, ἔσχατος; at last, τέλος.

later, ὕστερος.

laugh, v. γελάω.

laughter, laughing-stock, γέλως.

law, νόμος.

lawless, ἄνομος.

lawsuit, δίκη.

lay down, κλίνω; (a law) τίθημι.

— hold of, ἔχομαι.

lead, v. ἄγω, ἡγέομαι.

lead astray, πλανάω.

— up, ἀνάγω.

leader, ἡγεμών.

leaf, φύλλον.

leap, v. ἄλλομαι.

learn, μαθαίνω.

learner, μαθητής.

learning, μάθησις.

lease, v. μισθώω.

least, ἐλάχιστος.

leave, v. λείπω.

leisure, σχολή.

Lernaean, Λερναῖος.

less, μείων, ἥσσων.

lesson, μάθημα.

let be, εἰδω.

— out, μισθώω.

letter, γράμμα.

licentious, ἀκρατής.

lie, v. κείμαι.

life, βίος.

lift up, ἐπαίρω.

light, φῶς.

like, ἀδ., ὅμοιος.

likeness, εἰκὼν.

lion, λέων.

listen, ἀκούω.

live, v. ζάω, βιώω.

long, μακρός.

— ago, πάλαι.

look, v. βλέπω.

loose, λύω.

loosing, λύσις.

lord, κύριος.

lordship, δυναστεία.

lot, κλήρος.

love, s. ἔρως; v. φιλέω.

lull to rest, κοιμάω.

Lycurgus, Λυκούργος.

lyre, λύρα.

M

madness, μανία.

maiden, παρθένος.

majority, οἱ πολλοί.

make, ποιέω.

make an expedition, στρατεύω.

— to stand, ἵστημι.

making, ποίησις.

man, ἄνθρωπος, ἀνήρ.

manifest, φανερός.

manliness, ἀνδρεία.

manly, ἀνδρείος.

manner, τρόπος.

manner of living, διαίτα.

many, πολὺς.

march, s. ὁδός.

market, ἀγορά.

marriage, γάμος.

martyr, γαμέω.

mart, ἐμπόριον.

mass (of the people), οἱ πολλοί.

master, δεσπότης.

mean, v. φρονέω.

meanwhile, τέως.

measure, μέτρον.

meddlesome, πολυπράγμων.

medicine, φάρμακον.

memory, μνήμη.

mercenaries, ξένοι.

merchant, ἔμπορος.

Mercury, Ἑρμῆς.

messenger, ἄγγελος.

middle, μέσος.

might, βία, κράτος.

milk, γάλα.

mind, ψυχή, φρήν.

minded, I am, φρονέω.

Minerva, Ἀθηνά.

Minōs, 184, 148.

minstrel, ῥαψωδός.

miss, v. ἀμαρτάνω.

mix, *v.* κεράννυμι.
 mob, ὄχλος.
 mock, σκώπτω.
 moderate, μέτριος.
 modesty, αἰδώς.
 mold, *v.* πλάσσω.
 money, χρήμα, ἀργύριον.
 month, μῆν.
 moon, σελήνη.
 more, *adj.* πλείων; *adv.* μᾶλλον.
 μοῖρα, ἔως.
 mortal, *s.* βροτός; *adj.* θνητός.
 most, *adj.* πλείστος; *s.* οἱ πολλοί; *adv.* μάλιστα.
 mother, μήτηρ.
 mount, *v.* ἀναβαίνω.
 mountain, ὄρος.
 mouth, στόμα.
 move, κινέω.
 much, *adj.* πολὺς.
 — *adv.* πολύ, μέγα, μάλα.
 multitude, πλῆθος.
 murder, φόνος.
 murderer, φονεὺς.
 muse, *s.* μουσα.
 must, ἀνάγκη ἐστί, 763; δεῖ, 764 b, fin.
 my, ἐμός.
 myriad, μυριάς.
 Mytilenaeae, Μυτιληναῖος.

N

nail, ὄνυξ.
 naked, γυμνός.
 name, *s.* ὄνομα; *v.* ὀνομάζω.
 nation, ἔθνος.
 natural, φυσικός.
 naturally, φύσει.
 nature, φύσις.
 naval, ναυτικός.
 navy, τὸ ναυτικόν.
 near, -er, -est, ἐγγύς, -υτέρω, -υτάτω.
 nearly, σχεδόν.
 necessary, ἀναγκαῖος.
 necessity, ἀνάγκη.

nectar, νέκταρ.
 neither, οὔτε, μήτε, 859.
 never, οὐδέποτε.
 nevertheless, ὁμως.
 new, νέος.
 next, *adv.* ἔπειτα.
 night, νύξ; by night, νυκτός.
 Nile, Νεῖλος.
 nine, ἐννέα.
 no, *adj.* οὐδεὶς; *adv.* οὐκ.
 noble, γενναῖος.
 nod, *v.* νεύω.
 noise, βοή.
 nominally, λόγῳ.
 no longer, οὐκέτι.
 no one, οὐδεὶς, μηδεὶς.
 nor, οὔτε, μήτε, 859.
 nose, ῥίς.
 not, οὐ, οὐκ, μῆ.
 not even, οὐδέ, μηδέ.
 notice, escape, λανθάνω.
 not therefore, οἶκουν, οὐκοῖν.
 not yet, οὐπω.
 nourish, τρέφω.
 nourishment, τροφή.
 now, νῦν.
 nowhere, οὐδαμοῦ.
 number, ἀριθμός.
 nymph, νύμφη.

O

oak tree, δρῦς.
 oath, ὅρκος.
 obey, ἀκούω, πείθομαι.
 obscure, ἀφανής.
 observation, θεωρία.
 obtain, λαμβάνω.
 occasion, καιρός.
 odious, λυπηρός.
 Odyssey, Ὀδυσσεΐα.
 of, ἐκ.
 of old, πάλαι.
 often, πολλάκις.
 oil, ἔλαιον.
 old age, γῆρας.
 old man, γέρων.

Olynthian, Ὀλύνθιος.

omit, εἰώ.

on, ἐπί.

on account of, διὰ.

on the contrary, αὖ.

— one hand, μέν.

— other hand, δέ.

— right hand, δεξιός.

— side of, πρὸς.

— spot, αὐτοῦ.

once, ποτέ.

— for all, ἅπαξ.

one, εἷς, τις.

one another, ἀλλήλων.

one day, ποτέ.

one side—the other side, οἱ
μὲν—οἱ δέ.

only, adj. μόνος; adv. μόνον.

opinion, δόξα.

opportunity, καιρός.

or, ἢ.

orator, ῥήτωρ.

order, s. κόσμος.

order, v. οἰκέω, κελεύω.

origin, γένεσις.

ornament, κόσμος.

other, ἕτερος, ἄλλος.

otherwise, ἄλλως.

ought, ἀνάγκη ἐστὶ, 763; δεῖ,
χρὴ, 764 b, fin.

our, ἡμέτερος.

out of, ἐκ.

out of doors, θύραζε.

outline, τύπος.

over, ὑπέρ.

overlook, ὑπεροράω.

overseer, ἐπίσκοπος.

overthrow, v. σφάλλω.

owe, ὀφείλω.

owing to, διὰ.

own, adj. ἴδιος.

ox, βοῦς.

P

pain, λύπη, ἄχος.

paint, γράφω.

painter, γραφεύς.

parent, γονεὺς.

part, μέρος.

partake, μετέχω.

pass, v. παρέρχομαι.

passion, πάθος.

passionless, ἀπαθής.

path, ὁδός.

pay, s. μισθός; v. τίνω.

pay court to, θεραπεύω.

peace, εἰρήνη.

pelt, βάλλω.

penalty, δίκη; I pay, δίδωμι
δίκην.

people, δῆμος, ἄνθρωποι.

perceive, αἰσθάνομαι.

perhaps, ἴσως.

period, χρόνος.

perish, ἀπόλλυμι, πιάδ.

persecute, διώκω.

Persian, Πέρσης.

persuade, πείθω.

Philip, Φίλιππος.

philosopher } φιλόσοφος.

philosophic } φιλόσοφος.

philosophy, φιλοσοφία.

physician, ἰατρός.

pig, ὄς.

pious, εὐσεβής.

pity, s. οἶκτος; v. οἰκτείρω.

place, s. τόπος; of assembling,
ἀγορά.

place, v. τίθημι, ἵστημι, τάσσω.

plant, φυτὸν.

Plataean, Πλαταιεύς.

Plato, Πλάτων.

play, s. παιδιά; v. παίζω.

pleasant, ἡδύς.

please, ἀρέσκω.

pleasure, ἡδονή.

plough, ἄροτρον.

plunder, v. ἄγω καὶ φέρω.

Plutarch, Πλούταρχος.

poem, ποίημα.

poet, ποιητής.

poetry, ποιήσις.

poison, φάρμακον.

poor man, *πένης*.
 porch, *στοδ*.
 portion, *μοῖρα*.
 position, *θέσις*.
 possess, *ἔχω, κέκτημαι*.
 possessed of speech, *φωνή-
 εις*.
 possession, *ἀγαθόν, κτήμα*.
 possession, get—of, *κρατέω*.
 pound, *ν. τριβω*.
 pour in, *ἐγχέω*.
 poverty, *πενία*.
 power, *δύναμις* ; having—over,
κύριος.
 powerful, *δυνατός*.
 powerless, *ἀδύνατος*.
 practise, *ν. ἀσκέω*.
 praise, *ν. ἐπαινέω* ; *ς. ἔπαινος*.
 pray, *εὔχομαι*.
 prayer, *εὐχή*.
 preach, *κηρύσσω*.
 precious, *τίμιος*.
 predecessor, *ὁ πρίν*.
 present, I am, *πάρεμι*.
 preserve, *σώζω*.
 prevail, *κρατέω*.
 priest, *ἱερεύς*.
 prime, *ς. ὥρα*.
 principle, *ἀρχή*.
 prison, *δεσμός*.
 private, *ἴδιος*.
 prize, *ἄθλον*.
 procession, *πομπή*.
 proclaim, *κηρύσσω*.
 procure, *εὐρίσκομαι*.
 produce, *ν. φύω, τίκτω*.
 proof, *τεκμήριον*.
 propose (a law), *γράφω*.
 providence, *μοῖρα*.
 prudence, *φρόνησις*.
 punishment, *δίκη, ποινή*.
 pure, *καθαρός*.
 purify, *καθαίρω*.
 pursue, *διώκω*.
 put, *ν. τίθημι*.
 put a stop to, *παύω*.
 put to flight, *τρέπομαι*.
 put upon, *ἐπιτίθημι*.

Q

quick, *ταχύς*.
 quit, *ἀλλάσσω*.
 quite, *πάνυ*.

R

race, *ς. γενεά, δρόμος*.
 rain, I send, *ῥω* ; rains, it, *ῥει*.
 raise, *αἴρω*.
 — up, *ἀνίστημι*.
 rank, *τάξις*.
 ransom, *ν. λύομαι*.
 rash, *θρασύς*.
 rather, *μᾶλλον*.
 raven, *κόραξ*.
 read, *ἀναγιγνώσκω*.
 really, *ἔργω, ἀληθώς*.
 reason, *λογος*.
 receive, *λαμβάνω, δέχομαι*.
 reckon, *λογίζομαι*.
 recover, *κομίζομαι*.
 reflect, *σκοπέω*.
 refute, *ἐλέγχω*.
 regular, *κύριος*.
 rejoice, *χαίρω*.
 related { *συγγενής*.
 relation {
 release, *λύω*.
 remain, *μένω*.
 remaining, *λοιπός*.
 remember, *μνησθῆναι*.
 render, *ἀποδίδωμι, παρέχω*.
 repay, *ἀποδίδωμι*.
 repent of, *μεταγιγνώσκω*.
 reproach, *ς. ὀνειδος*.
 requital, *ποινή*.
 respect, *σέβω*.
 rest, I lull to, *κοιμάω*.
 restore, *ὀρθόω*.
 reverence, *ς. αἰδώς*.
 reverence, *ν. αἰσχύνομαι, αἰδέο-
 μαι*.
 revolt, *ν. ἀφίσταμαι*.
 reward, *μισθός*.
 rhapsody, *ῥαψωδία*.

rich, πλούσιος.
 riches, πλούτος, χρήματα.
 ride, ελαύνω.
 right, *adj.* ὀρθός.
 right hand, δεξιὰ.
 right, it is, χρή.
 righteous, δίκαιος.
 righteousness, δικαιοσύνη.
 river, ποταμός.
 road, ὁδός.
 rock, πέτρα.
 Roman, Ῥωμαῖος.
 rose, ῥόδον.
 rouse, ἐγείρω, κινέω.
 rout, *v.* τρέπω.
 rub, *v.* τρίβω.
 rude, ἄγροικος.
 ruin, *v.* φθείρω.
 rule, *s.* ἀρχή; *v.* ἄρχω.
 ruler, δυνάστης, ἄρχων.
 run, *v.* τρέχω.
 runner, δρομεύς.
 running, *s.* δρόμος.
 rustic, ἄγροικος.

S

sacred, ιερός.
 sacrifice, *s.* θυσία; *v.* θύω.
 safeguard, φυλακή.
 safety, σωτηρία.
 sail, *v.* πλέω.
 sailor, ναύτης.
 salt, ἅλς.
 salute, ἀσπάζομαι.
 same, ὁ αὐτός.
 Samian, Σάμιος.
 Saul, Σαῦλος.
 savage, ἄγριος, θηριώδης.
 save, σῶζω.
 saviour, σωτήρ.
 say, λέγω.
 scatter, σπείρω.
 sceptre, σκῆπτρον.
 Scythian, Σκύθης.
 sea, θάλασσα.
 season, ὥρα.

seat, ἔδρα.
 second, δεύτερος.
 secondly, δεύτερον.
 secret, *adj.* κρυπτός.
 sedition, στάσις.
 see, *v.* βλέπω, ὁράω.
 seed, σπέρμα.
 seek, ζητέω.
 seer, μάντις.
 seem, ἔοικα, δοκέω.
 seize, ἀρπάζω.
 self, (myself, himself, etc.) αὐτός.
 self-restrained, ἐγκρατής.
 sell, *v.* πωλέω.
 senate, βουλή.
 send, πέμπω.
 — away, ἀποστέλλω.
 — rain, ὕω.
 sense, αἴσθησις, νοῦς.
 separately, χωρίς.
 serpent, ὄφης.
 servant, δοῦλος, παῖς.
 set fire to, ἀπτω.
 — free, ἐλευθερώω.
 — in order, τάσσω.
 — up, ὀρθόω, ἵστημι.
 settle, *v.* τίθημι.
 seven, ἑπτά.
 severe, βαρύνς.
 shade, σκιά.
 shaggy, δασύς.
 shake, σείω.
 shame, αἰσχύνη.
 shameful, αἰσχύρος.
 shape, μορφή.
 sharp, ὀξύς.
 sheep, πρόβατον.
 she-goat, χίμαιρα, αἶξ.
 shepherd, ποιμήν.
 shield, ἀσπίς.
 shine, λάμπω.
 ship, ναῦς.
 short, μικρός.
 short-lived, ἐφήμερος.
 shout, *s.* βοή.
 show, φαίνω, δείκνυμι.
 shun, φυλάσσομαι.

shut, *v.* κλείω ; in, or out, εἰργω.

Sicily, Σικελία.

sight, ὄψις.

sign, σημείον.

signal, *v.* σημαίνω ; *s.* σημείον.

signify, σημαίνω.

silence, σιγή.

silent, I am, σιγάω.

silver, ἄργυρος.

similar, ὅμοιος.

simple, ἀπλοῦς.

simply, ἀπλῶς.

sin, *s.* ἁμαρτία ; *v.* ἁμαρτάνω.

since, ἐπεὶ, ἐπειδὴ.

sing, αἰδῶ, ᾄδω.

single, ἀπλοῦς.

sister, ἀδελφή.

sisterly, φιλαδέλφος.

six, ἕξ ; sixth, ἕκτος.

size, μέγεθος.

slander, *v.* διαβάλλω.

slave, δοῦλος.

— I am a, δουλεύω.

slavery, δουλεία.

slay, κτείνω, ἀποκτείνω.

sleep, ὕπνος.

slow, βραδύς.

small, μικρός.

smite, βάλλω.

snake, ὄφις.

so, οὕτως.

— great, τοσούτος.

— long, τέως.

— much or, many, τόσος.

soldier, στρατιώτης.

solitary, ἔρημος.

solitude, ἐρημία.

some, τις ; something, τι.

some—some, οἱ μὲν—οἱ δέ.

son, υἱός.

song, ᾠδή.

soon, ταχύ.

sophist, σοφιστής.

soul, ψυχή.

sound, *s.* φωνή ; *adj.* ὑγιής.

source, πηγή.

sow, ὕς.

Spartan, Σπαρτιάτης.

speak, λέγω ; ill of, κακῶς.

speaking, evil, βλασφημία.

spear, δόρυ.

spectacle, θέα.

speech, λόγος.

— possessed of, φωνήεις.

speed, τάχος.

sphere, σφαῖρα.

spherical, σφαιροειδής.

spirit, ψυχή, θυμός, πνεῦμα.

sport, *s.* παιδιά ; *v.* παίζω.

spring, *s.* πηγή ; -time, ἔαρ (ἦρ).

staff, σκῆπτρον.

stage, σκηνή.

stand, *v.* ἕστηκα, *see* ἵστημι.

star, ἄστρον.

state, *s.* πόλις.

steal, κλέπτω.

stick, ῥάβδος.

still, *adv.* ἔτι.

sting, κέντρον.

stir, κινέω.

stoic, στωϊκός.

stone, λίθος.

stop, παύω ; *intrans.* παύομαι.

storm, *s.* χειμών.

stout, παχύς.

straight, ὀρθός.

straightway, εὐθύς.

straining, *s.* τόνος.

stranger, ξένος.

stream, *s.* ποταμός.

strength, ἰσχύς, σθένος, κράτος.

stretch, τείνω.

strew, στορέννυμι.

strife, ἔρις.

strike, τύπτω, πλήσσω :

stript, γυμνός.

strive after, σπεύδω.

strong, *adj.* δυνατός.

strong, am, *v.* ἐρρώμαι.

struggle, *s.* ἄθλος.

struggling, ἄθλιος.

stumble, *v.* πταίω.

subdue, καταστρέφομαι.

such, τοίος.

such as, οἷος.

suffer, *πάσχω*.
 suffer punishment, *δίκην δίδωμι*.
 suffice, *ἀρκέω*.
 summer, *θέρω*.
 summit, *ἀκμή*.
 sun, *ἥλιος*.
 superior, *κρείσσω*.
 sure, *σαφής*.
 surely, *ἤ*.
 surpass, *προέχω*.
 surprising, *παράδοξος*.
 surround, *περιβάλλω*.
 survive, *περιγίνομαι*.
 swan, *κύκνος*.
 swear, *ν. ὀμνυμι*.
 sweet, *ἡδύς*.
 swift, *ώκύν*.
 swim, *νέω*.
 Syracusan, *Συρακόσιος*.
 Syracuse, *Συράκουσαι*.
 Syrian, *Σύρος*.

T

table, *τράπεζα*.
 take, *λαμβάνω, αἰρέω*.
 — in exchange, *ἀλλάσσω*.
 — up, *αἶρω*.
 taken, *ἴαμ, ἀλίσκομαι*.
 tale, *μῦθος*.
 taste, *ν. γεύομαι*.
 teach, *διδάσκω*; get (have)
 taught, *διδάσκομαι*.
 teacher, *διδάσκαλος*.
 tear, *δάκρυον*.
 tell, *φράζω, λέγω*.
 temper, *ν. κεράννυμι*.
 temperate, *σώφρων, μέτριος*.
 temple, *ἱερόν*.
 ten, *δέκα*; tenth, *δέκατος*.
 tent, *σκηνή*.
 ten thousand, *μύριοι*.
 terrible, *δεινός*.
 territory, *χώρα*.
 than, *ἤ*.
 thanks, *χάρις*.
 that, *conj. ὅτι, ὥς*,

that, *προπ. ἐκεῖνος*.
 the, *ὁ, ἡ, τό*.
 theft, *κλοπή*.
 their, *σφέτερος, αὐτῶν*.
 then, *τότε, οὖν*.
 thence, *ἐκείθεν*.
 there, *ἐκεῖ, ἐνθα*.
 therefore, *οὖν, τοίνυν*.
 they, *αὐτοί, ἐκεῖνοι*.
 thick, *δασύν*.
 thief, *κλέπτης*.
 thing, *πράγμα, χρῆμα*.
 think, *νομίζω, οἶομαι*.
 third, *τρίτος*.
 thirtieth, *τριακοστός*.
 thirty, *τριάκοντα*.
 this, *οὗτος, ὅδε*.
 thither, *ἐκεῖσε*.
 thou, *σύ*.
 thought, *γνώμη*.
 thousand, *χίλιοι*.
 Thracian, *Θρᾷξ*.
 three, *τρεῖς*.
 thrice, *τρῖς*.
 through, *διά*.
 throw, *ν. βάλλω*.
 thus, *οὕτως*.
 thus much, *τοσούτο*.
 thy, *σός*.
 till, *ν. ἐργάζομαι*.
 time, *χρόνος*.
 tired, *ἴαμ, κάμνω*.
 to another place, *ἄλλοσε*.
 to-day, *σήμερον*.
 together, *ἅμα*.
 toil, *πόνος*.
 tomb, *τύμβος*.
 to-morrow, *ἄρριον*.
 tongue, *γλῶσσα*.
 too, *καί*.
 tooth, *ὀδούς*.
 torch, *λαμπάς*.
 towards, *πρός*.
 town, *ἄστυ*.
 train, *ν. ἀσκέω*.
 trample on, *πατέω*.
 transgress, *παραβαίνω*.
 tread, *πατέω*.

treasure, θησαυρός.
 tree, δένδρον.
 trip up, σφάλλω.
 trireme, τριήρης.
 Trojan, Τρωϊκός.
 trophy, τρόπαιον.
 trouble, πόνος.
 Troy, Τροία.
 true, ἀληθής.
 truly, μὴν, τοι ; ἀληθῶς.
 trumpet, σάλπιγξ.
 trust, v. πιστεύω.
 truth, ἀλήθεια.
 turn, s. τρόπος. v. τρέπω ; *in-*
trans. τρέπομαι.
 turn out, ἀποβαίνω.
 twelve, δώδεκα.
 twenty, εἴκοσι(v).
 twice, δῖς.
 two, δύο.
 two hundred, διακόσιοι.
 type, τύπος.
 tyrant, τύραννος.

U

Ulysses, Ὀδυσσεύς.
 unacquainted, ἀγνός.
 unarmed, γυμνός.
 undecaying, ἀγήρως.
 under, ὑπό.
 undergo danger, κινδυνεύω.
 undertake, αἶρομαι.
 undying, ἀθάνατος.
 uneducated, ἀπαιδευτος.
 unfortunate, δυστυχής.
 ungrateful, ἀχάριστος.
 ungrudging, ἀφθονος.
 universe, κόσμος.
 unjust, ἄδικος.
 — I am, ἀδικέω.
 unpleasant, ἀηδής.
 unrestrained, ἀκρατής.
 unwholesome, νοσώδης.
 unwilling, ἄκων.
 unworthy, ἀνάξιος.

up, ἀνά.
 upon, ἐπί.
 up to, ἐς, εἰς.
 upright, ὀρθός.
 urge on, σπεύδω.
 use, v. χράσμαι ; s. χρήσις.

V

valid, κύριος.
 vehement, ὀξύς.
 Venus, Ἀφροδίτη.
 verily, ᾗ.
 verse, ἔπος.
 very, μάλα.
 vex, λυπέω.
 vice, κακία.
 victim, θυσία.
 victory, νίκη.
 violence, βία.
 violent, βίαιος.
 virgin, παρθένος.
 virtue, ἀρετή.
 vocal, φωνήεις.
 voice, φωνή.
 vote, s. γνώμη.
 Vulcan, Ἡφαιστος.

W

wake, ἐγείρω.
 walk about, περιπατέω.
 wall, τεῖχος.
 wand, ῥάβδος.
 wander, πλανάομαι.
 want of leisure, ἀσχολία.
 war, πόλεμος ; wage war, πολε-
 μέω.
 ward off, ἀμύνω.
 warm, adj. θερμός.
 wash, v. λούω.
 waste, v. φθείρω.
 watch, s. φυλακή.
 watchman, φύλαξ.
 water, ὕδωρ.
 way, ὁδός.

- we, ἡμεῖς.
 weak, ἀσθενής.
 weakness, ἀσθένεια.
 wealth, πλοῦτος.
 weapon, ὄπλον.
 wearisome, βαρὺς.
 weary, I am, κάμνω.
 weave, πλέκω.
 weep, δακρύω.
 weight, βάρος.
 well, ἀδ. εὖ.
 — born, εὐγενής.
 — disposed, εὐνους.
 — girdled, } εὐζωνος.
 — girt, }
 what, τίς; what kind of, ποῖος.
 when, *interr.* πότε; *indirect*,
 ὁπότε; *rel.* ὅτε.
 whence, *interr.* πόθεν; *rel.* ὅθεν.
 whenever, ὅποτε.
 where, *interr.* ποῦ; *indirect*,
 ὅπου; *rel.* οὐ, ἐνθα.
 whether, πότερον.
 which (of two)? πότερος.
 while, whilst, ἕως.
 whither, *interr.* ποῖ; *indirect*,
 ὅποι; *rel.* οἱ.
 who, *interr.* τίς; *rel.* ὅς.
 whoever, ὅστις.
 whole, ὅλος.
 wholly, ὁλως.
 why, τί.
 wicked, πονηρός.
 wickedness, ἀδικία.
 wife, γυνή.
 wild, ἄγριος.
 — beast, θηρίον.
 will, v. βούλομαι, θέλω.
 willing, ἐκών.
 win, v. νικάω.
 wind, s. ἄνεμος.
 wine, οἶνος.
 winter, χειμῶν.
 wisdom, σοφία.
 wise, σοφός.
 wish, v. βοίλομαι.
 with, σύν, μετά.
 — a view to, ἐπί.
 — difficulty, μόλις.
 — the help of, σὺν.
 without stint, ἄφθονος.
 witness, μάρτυς.
 wolf, λύκος.
 woman, γυνή.
 wonder, }
 wonder at, } v. θαυμάζω.
 wonderful, θαυμαστός.
 wood, ὕλη.
 woody, ὑλήεις.
 word, λόγος, ῥῆμα, ἔπος.
 work, v. ἐργάζομαι; s. ἔργον.
 world, κόσμος.
 worse, χείρων.
 worship, σέβω, esp. in *Mid.*
 worthless, ἀνάξιος.
 worthy, ἄξιος.
 wound, s. ἔλκος; v. τιτρώσκω.
 wrath, ὀργή.
 wrestler, ἀθλητής.
 wretched, ἄθλιος, τλήμων.
 write, γράφω.
 writing, γραφή.
 wrong, v. ἀδικέω.

Y

- year, ἔτος.
 yes, ναί.
 yesterday, χθές.
 yet, πω, ὅμως.
 yield, πείθομαι.
 yoke, ζυγόν.
 yonder, that, ἐκεῖνος.
 you, ὑμεῖς.
 young, s. τέκνον; *adj.* νέος.
 your, ὑμέτερος.
 youth, νεανίας, νεότης.

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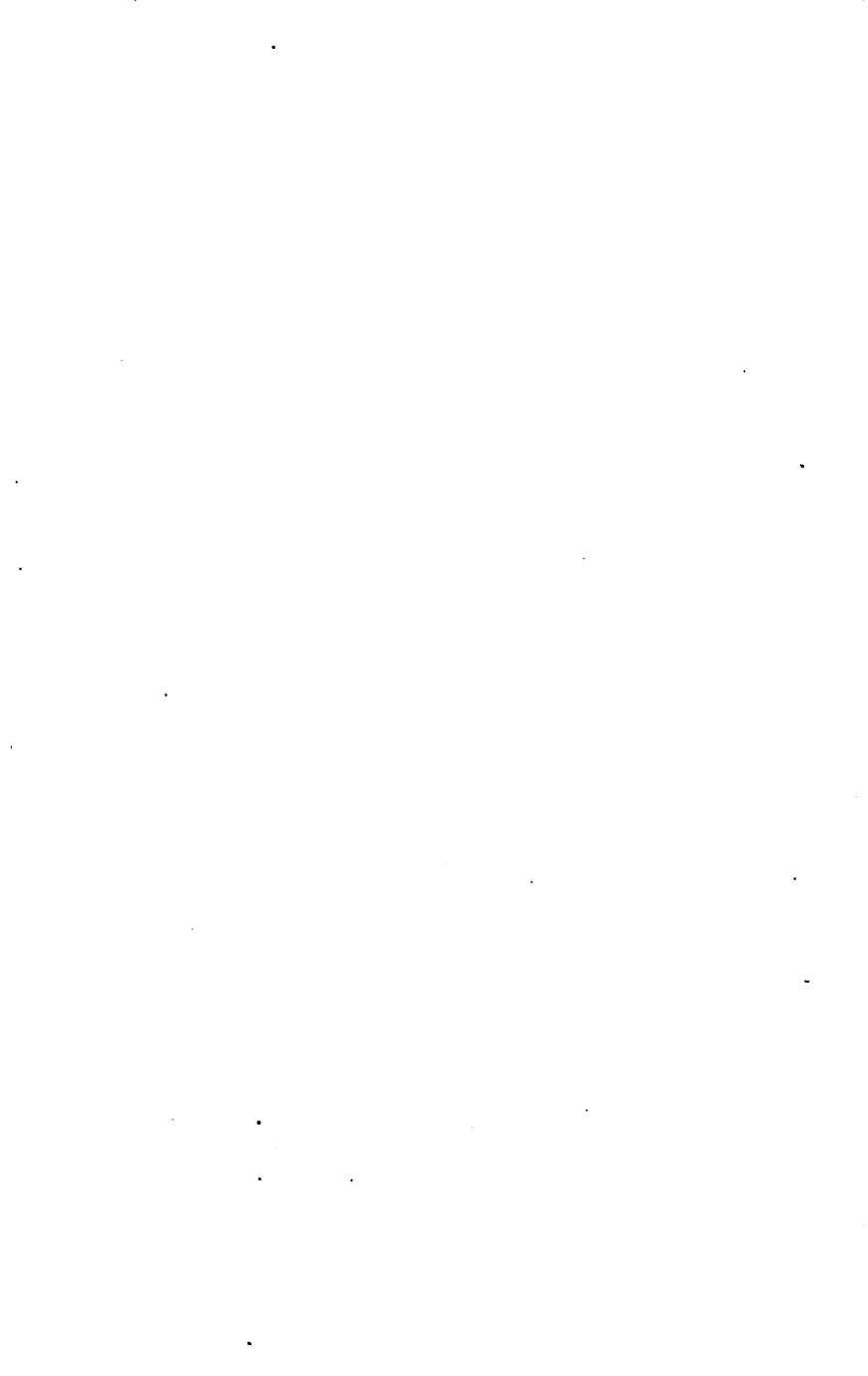
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